

BX 3601 .B74 v.7 1915
Seton, Walter W. 1882-1927.
Some new sources for the
life of Blessed Agnes of

*[This Book was first issued as Volume VII in the Publications of the
British Society of Franciscan Studies, and is now published
separately with the consent of that Society]*



HOW OUR LORD AND OUR LADY CAME TO SAINT CLARE
ON HER DEATHBED.

(From MS. M.281 Royal Library, Dresden.)

LIBRARY OF PRINCETON
NOV 24 1915
THEOLOGICAL SEMINARY

SOME NEW SOURCES
FOR THE LIFE OF
✓
BLESSED AGNES OF BOHEMIA

INCLUDING

A FOURTEENTH CENTURY LATIN VERSION

(BAMBERG, MISC. HIST. 146, E. VII, 19)

AND

A FIFTEENTH CENTURY GERMAN VERSION

(BERLIN, GERM. OCT. 484)

BY

✓ WALTER W. SETON, M.A., D.LIT.

LONGMANS, GREEN AND CO.

39 PATERNOSTER ROW, LONDON

FOURTH AVENUE & 30TH STREET, NEW YORK

BOMBAY, CALCUTTA, AND MADRAS

1915

TO

FRANK BRAYSHAW GILHESPY

IN TOKEN OF A MUCH VALUED FRIENDSHIP

June, 1915.

CONTENTS.

	PAGE
INTRODUCTION	I
Blessed Agnes of Bohemia	I
The Privilege of Poverty	6
Manuscript Sources of the Legend ...	16
Printed Sources of the Legend ...	30
Authorship of the Legend	33
Nicholas Glassberger's Use of the Legend ...	35
The Chronology of Blessed Agnes ...	45
The Letters from Saint Clare to Blessed Agnes ...	51
The Benediction of Saint Clare	55
THE FOURTEENTH CENTURY LATIN VERSION OF THE LEGEND—	
<i>Incipit prologus in uitam inclite uirginis sororis Agnetis</i> ...	61
THE FIFTEENTH CENTURY GERMAN VERSION OF THE LEGEND—	
<i>Hie vahet an das leben vnd lesen der kunigen Angnes</i> ...	63
THE FOURTEENTH CENTURY GERMAN VERSION OF SAINT CLARE'S LETTERS TO BLESSED AGNES AND OF THE BENEDICTION OF SAINT CLARE—	
<i>Dise brief sant die selig Sand Clar</i>	151
APPENDIX I. Bibliography	167
APPENDIX II. Notes	169
APPENDIX III. Letter of Wenceslas IV. to Pope Gregory IX.	175
APPENDIX IV. Supplementary Note	176

LIST OF ILLUSTRATIONS.

Photogravure I. How Our Lord and Our Lady came to Saint Clare on her Death-bed <i>Frontispiece</i>
TO FACE PAGE	
Collotype I. Saint Francis 6
Collotype II.	
(a) Hortulana, Mother of Saint Clare, praying before the Crucifix	} 51
(b) How the Body of Our Lord appeared to Saint Clare from out of the Chalice	
Collotype III.	
(a) A Specimen Page of MS. (Bamberg, E. VII, 19)	} 64
(b) A Portion of a Page of MS. (Berlin, Germ. Oct. 484)	
Photogravure II. How Saint Agnes by virtue of Saint Clare's Prayers is saved from being carried away from her Convent 87
Collotype IV.	
(a) How Our Lord and Our Lady crowned Saint Clare in Heaven	} 151
(b) Subject uncertain: probably Blessed Agnes of Bohemia and Two Sisters ...	

INTRODUCTION.

I.

BLESSED AGNES OF BOHEMIA.

BLESSED Agnes of Bohemia is a figure but slightly known in Franciscan story. Buried in the folios of the *Acta Sanctorum* of the Bollandists under the date prescribed for her remembrance, 6th March, her life-story has been scarcely remembered, and even to Franciscan students she is known only through the occasional references in the sources and especially by the reflected glory of having had four letters addressed to her by Saint Clare. Never before has her life been presented to English readers. For the last twenty years the loving devotion of followers of Saint Francis has directed the searchlight of literary criticism upon the origins of the Franciscan Order. The great aim has been, and still is, to trace patiently back the paths, often tangled and difficult, which lead to those two great figures, Saint Francis and Saint Clare, which have succeeded in casting a spell over the devotion of the Catholic Church: to learn what really is the "Franciscan spirit" and what factors led to the success of the movement which, beginning in Umbria, spread throughout the world and saved the Church. To many, the magnificence of the triple Church of San Francesco, even though it does contain the bones of the Saint, or the glory of Santa Maria degli Angeli, even though it does enshrine the Portiuncula, fail somewhat in their appeal. They know that it is the rugged simplicity of the windswept Carceri, where the spirit of Francis still dwells and the bare austerity of San Damiano, still pervaded by the holiness of Clare, that made the Order of

the Brothers Minor a power in the world and in the Church. As we go right back into the thirteenth century, we come to the band of faithful disciples surrounding the person of Saint Francis, names written indelibly in the memories of his chroniclers and his friends. So too there are noble women surrounding the person of Saint Clare, and of these none is worthier to be remembered and reverenced than Blessed Agnes of Bohemia.

Born in 1205 and dying in 1282 after thirty years spent in the world but not of it, and forty-six years spent in religion as a Sister of the Order of Saint Clare, Blessed Agnes was a contemporary of both Saint Francis and Saint Clare. The conversion of Saint Francis had not taken place in the year when she was born : he was still living a life of pleasure. But when at the early age of three she was betrothed to Boleslas, son of the Duke of Silesia, Francis had made the great renunciation ; and when at the age of nine years she was betrothed to Henry, the son of the Emperor Frederick II., Clare had already quitted the world and entered her life-long seclusion at San Damiano.

Blessed Agnes came of a stock which was devoted to religion, a stock indeed of which saints were made. One of her ancestors in the royal line of Bohemia, the dynasty known as the Premyslides, was Wenceslas the Holy, known in Christmas story and song as the Good King Wenceslas, who died in 935. It is interesting to see that between the years 1205 and 1227 there lived four royal persons connected with each other by bonds of blood and of marriage, three of whom were destined to be raised to the altars of the Church, and the fourth, Blessed Agnes herself, to be beatified. Saint Elizabeth of Hungary, daughter of Andreas II., King of Hungary, was the first cousin of Blessed Agnes. She was born in 1207 at Pressburg and married at the age of fourteen to Louis IV., Landgrave of Thuringia. Her life was a short one. For in 1227, her husband Louis, who was also canonised, died and she was driven from her palace of the Wartburg by her brother-in-law the Regent, Henry Raspe III., on the pretext

that she was wasting the estates by her alms. After suffering the greatest austerities she found refuge at Marburg, where she died on 19th November, 1231, and where she is now buried. She was one of the early members of the Third Order. Reference is made to her in the present life on pp. 64, 78. There can be little doubt that the holiness of the life of Saint Elizabeth was a great stimulus to her kinswoman, Agnes, and was one of the factors which led to her own renunciation. Then too there was Saint Hedwig, likewise a kinswoman of Agnes, for she was the sister of the mother of Andreas II., King of Hungary, uncle of Agnes. She also comes into the story of Agnes; for as we are told on page 66, when Agnes was three years old, she was sent to the cloister of Trebnitz in Silesia "and was committed to the charge of a nun named Hedwig, who taught the dear child the faith"; and this Hedwig may safely be identified with the Saint of that name. So amid all the political upheavals and disturbances which rent the Holy Roman Empire in the thirteenth century, amid all the quarrels between Pope and Emperor, lived these four saints, Hedwig, Elizabeth, Louis, and Agnes; and it may be noted that the one of them who was destined to do most for the Church, Blessed Agnes, has never yet been canonised, although popular custom has often described her as "Saint Agnes".

In order that the life-story of Blessed Agnes may be understood, something must be said as to its historical setting. If there had been nothing else to lend interest to her life, that interest would have been found in her contact with the Emperor Frederick II., who first sought her in marriage for his son, Henry, and then later for himself. The figure of Frederick, with its strange fascination and its inconsistency, threw a glamour over his own generation and has commanded the interest and curiosity of subsequent centuries. Who can tell to what extent Frederick's career might have been altered, if his suit had been successful and if Agnes had become his wife? How often during the troublous years which followed Blessed Agnes's entry into the Order of Saint Clare must

she have thanked God that she had the courage to refuse the hand of the great enemy of the Church, thrice excommunicated, *malleus Romanae ecclesiae*, as Petrarch called him !

Blessed Agnes was the daughter of Premysl Ottocar I., who ascended the throne of Bohemia in 1197. Her mother was Constantia, sister of Andreas II., King of Hungary. At that time Bohemia lay outside the Empire. Ottocar died in 1230, and was succeeded by his son Wenceslas I., brother of Blessed Agnes. It was during his reign, viz. in 1233, that Frederick II., after the death of his second wife Yolanda, sought Agnes in marriage. At the same time she was wooed by Henry III., King of England. Agnes, however, had already made a firm resolve to enter the Order of Saint Clare and succeeded in obtaining the intervention of the Pope, Gregory IX., who, although nominally reconciled to the Emperor Frederick in 1230, probably felt no great regret at the frustration of his suit. In 1253 Wenceslas I. died and was succeeded by his son, Ottocar II., who in 1260 defeated Bela IV., King of Hungary, at the battle of Kressenbrunn and raised the power and influence of Bohemia to its height. Ottocar extended the rule of Bohemia to the shores of the Adriatic and Carinthia; Istria and even parts of Northern Italy came under his sway. But it was not for long. Rudolph, Count of Hapsburg, was elected King of the Romans in 1273 and claimed part of the territories acquired by Ottocar as vacant fiefs of the Empire. Ultimately Ottocar, deserted by the nobility of Bohemia, was deprived by Rudolph of all lands except Bohemia and Moravia. In 1278 Ottocar made a final attempt to retrieve his failing fortunes by invading the Austrian duchies, but he was overthrown and slain in battle at Durnkrut. Reference will be found to this event in the life of Blessed Agnes, page 110, where it is related how she had a vision showing the coming defeat and the death of her brother's son.

Such was the historical atmosphere in which Blessed Agnes lived her life. Comparatively little did the political movements around and outside her convent walls affect her. The references to historical figures which do occur in the

versions of her life here published are but slight, and yet it may be observed that practically every historical reference that does occur can be verified from other sources as in general accurate.

It is, however, as a Franciscan of the first generation and as one who took a leading part in keeping alive the spirit and ideals of the Founder of the Order during the half-century which followed his death, that Blessed Agnes deserves most to be remembered. It is indeed a matter for some surprise that one, who for twenty years was a friend and correspondent of Saint Clare herself and who was intimately associated with Saint Clare in the long struggle with the Holy See for the confirmation of the Rule and the cherished privilege of Poverty, should be so slightly known to Franciscan students. The reason has been perhaps the comparative scantiness and inaccessibility of the materials of her life-story.

If one comes to the reading of the life of Blessed Agnes after reading the second life of Saint Francis by Thomas of Celano, or the Legend of Saint Bonaventura, one cannot fail to notice at once the difference. We are back in the old atmosphere of the early days of the Order ; there is the freshness and naïveté and austerity of the Portiuncula and of San Damiano. There is the spirit and the ideals of Francis and Clare. There is the passionate devotion to the Lady Poverty, which we look for in vain in the later Franciscans. There is the persistent refusal to compromise the primitive simplicity of the new vocation. Throughout the whole life it is impossible to point to a single incident or statement and say "That is not in accordance with the Testament of Saint Francis," or "That is inconsistent with the Testament of Saint Clare". It is not many Franciscan documents of which this could be said. When Blessed Agnes resolves to enter the Order of Saint Clare, she sends for the Brothers Minor to ask what she must do to give effect to her purpose. "Then the Brothers told her the Rule of Saint Clare, which was that whosoever would enter the Order of Saint Clare should, according to the command of the Holy Gospel, 'sell all that he hath and give to

the poor'." There is the same ring about this as about the conversion of Bernard of Quintavalle. Then again there is the primitive care for the lepers. "For lepers and the sick brothers before the cloister and for other sick folk too she would care specially, with as great devotion and piety as if she were doing so for God Himself." Most significant is her refusal to allow her cloister to hold or to inherit property. "He (the Cardinal-Protector) sent her his letter and besought her most earnestly and counselled her with fatherly sincerity that she and her cloister should hold and inherit property by reason of the widespread want and need of the land. . . . This she withstood with steadfast mind and soul, saying that she would sooner die of want and poverty than be parted from Holy Poverty." We pass to a more detailed consideration of the long struggle for the Privilege of Poverty.

II.

"THE PRIVILEGE OF POVERTY."

One of the most interesting and at the same time one of the most obscure topics in Franciscan studies must naturally be the investigation of the successive stages in the development of the Rules of the Three Orders. This subject, so far as it relates to the First Order and to the Third Order, must lie outside the scope of this study. But perhaps the prime importance of the study of the life of Blessed Agnes of Bohemia lies in the contribution which it makes to our knowledge of the intricate negotiations with the Holy See which led up to the final confirmation of the Rule of Saint Clare by Innocent IV. on 9th August, 1253. Much has been written on this subject recently, but it would appear that the contribution made by Blessed Agnes to the ultimate issue has been largely overlooked. An examination of the life of Blessed Agnes and more especially of the numerous papal bulls addressed to her by Gregory IX. and Innocent IV. will give ground for the statement that she must have played no small or unimportant part in the long controversy from which Saint Clare emerged triumphant.

Sanctus. Franciscus. *



SAINT FRANCIS
(From MS. M.281 Royal Library, Dresden.)

In order to state the issues clearly, it will be necessary to recapitulate briefly¹ the events relating to the Rule of Saint Clare, prior to 1234, the date when Blessed Agnes entered the Order.

It was in 1212 that Clare first made her great renunciation and embraced the life of absolute poverty, and in the following year that she was placed by Saint Francis in San Damiano. At that time the newly-formed community of the Poor Ladies had no Rule, but lived as far as possible according to the original Rule of the Friars Minor as approved by Innocent III. In 1215 she obtained from Innocent III. the same "privilege of poverty" which that pontiff had granted to Francis.² Reference is made to this oral grant in the Testament of Saint Clare: "*Solicita fui a Domino Papa Innocentio, sub cuius tempore coepimus . . . nostram professionem sanctissimae paupertatis, quam et Patri nostro promisimus, eorum privilegiis facere corroborari*". The essential feature of the "Privilege of Poverty" was that it implied that she and her Sisters were not to be obliged to hold property.

In 1218 Ugolino, Bishop of Ostia, obtained authority from Honorius III. by the bull *Litterae tuae*³ (7th August, 1218) to receive estates for the purpose of building religious houses for virgins who wished to enter the religious life. As a natural

¹ For this recapitulation use has been made largely of Father Cuthbert's admirable Introduction to Mrs. Balfour's *Life and Legend of the Lady Saint Clare*, 1910, and of Père Livarius Olinger's articles, "De Origine Regularum Ordinis S. Clarae," in the *Archivum Franciscanum Historicum*, tom. v., fasc. II. and III., An. 1912.

² The question whether it was Innocent III. or Innocent IV. who gave a verbal grant of "poverty" to Saint Clare is a much disputed one. Olinger, after reviewing the evidence, sums up in favour of the view that Innocent III. did make such a grant in 1215; but he bases it mainly upon the reference in the *Legend of Saint Clare*, not on that in her Testament. In this connection the passage in the Berlin MS. [Fol. 192r.] is very puzzling. This MS. clearly attributes the grant to Innocent IV.: but yet it states that the rule was granted "when S. Clare began the order," and also the sentence, "da schrib ir der babst mit seiner selb hand die erst form vnd mas der regel," sounds like a reminiscence of a similar passage in the *Legend of Saint Clare* where it is applied to Innocent III. For further discussion of this passage, see p. 25.

³ Sbaralea, "Bullarium Franciscanum," vol. i., 1.

consequence he himself drew up a Rule, containing provisions for the government of the religious houses coming within his control, and these provisions came to be known as the Hugo-line Constitutions. They were not in any sense Franciscan, either in spirit or in form. They were indeed Benedictine, for they definitely placed the houses upon which they were imposed within the Benedictine Order. The constitutions contain the following words :—

“Regulam Beatissimi Benedicti, in qua virtutum perfectio et summa discretio noscitur instituta, quae et a sanctis Patribus a principio devote suscepta est, et ab Ecclesia Romana venerabiliter approbata, vobis concedimus observandam in omnibus, in quibus eidem vivendi formulae vobis a Nobis traditae, cum adhuc essemus in minori officio constituti, contraria minime comprobatur.”

The importance of this was that they were opposed on the most fundamental issue to the Privilege of Poverty, for they deliberately made provision by which property could be held in common and inherited by each house. Ugolino, refusing to recognise the verbal grant made to Saint Clare by Innocent III. and fortified by the bull of Honorius III., *Sacrosancta Romana Ecclesia*¹ (9th December, 1219), which specifically mentions the Poor Ladies of San Damiano, imposed this new Rule upon Saint Clare and her Sisters. This happened while Saint Francis was absent in the East on his missionary tour. Saint Francis returned in 1219, and doubtless by his aid Ugolino was prevailed upon to withdraw his constitutions so far as they affected the most vital question, the Privilege of Poverty, or the freedom from the obligation to hold possessions; while it would appear that in other respects the practices imposed by the Constitutions of 1219, such as perpetual enclosure, perpetual silence and fasting, were tacitly accepted and remained in force not only at San Damiano, but also in the other houses of Poor Clares which were springing up.

¹ Sbaralea, “Bullarium Franciscanum,” vol. i., 3.

Ugolino did not however extend his concession to these other houses and they continued to be governed by the Constitutions, without any safeguard of the Privilege of Poverty. In 1228, shortly after the canonisation of Saint Francis, Ugolino, who had by that time been raised to the Pontificate as Gregory IX., in response to the earnest pleadings of Saint Clare granted to her in a letter of 17th September, 1228, the privilege for which she sought. This was, however, entirely a personal privilege restricted to her and to the Sisters of San Damiano.

We come now to the part taken by Blessed Agnes in the long struggle, which had for its object and aim to secure to all the Houses of Poor Clares recognition as part of the Franciscan Order and, in consequence, as participators with the Friars Minor and with the Poor Clares of San Damiano in the Privilege of Poverty.

It can scarcely be doubted that it was at Pentecost, 1234, that Blessed Agnes entered the Convent at Prag, which she had herself founded. The arguments for this date will be discussed in connection with other points of chronology relating to her.¹

The Convent of Poor Ladies of Prag was then at its foundation in 1234, when Blessed Agnes was installed as Abbess, in precisely the same position as San Damiano had been in 1218, that is to say, it was, formally at all events, under the Hugoline Constitutions, its inmates were regarded by the Holy See as Benedictines, it had not the Privilege of Poverty and so was compelled to receive possessions. How unwelcome this position must have been to Blessed Agnes herself and still more so to Saint Clare can be judged by all that followed and by references in the Life.

On 18th May, 1235, Gregory IX. issued a bull, *Cum relicita seculi vanitate*,² to Blessed Agnes and the Poor Ladies of Prag, providing that the revenues of the Hospital of Saint Francis at Prag were to be devoted perpetually to their main-

¹ See pages 45-51.

² Sbaralea, "Bullarium Franciscanum," vol. i., 156.

tenance; and in July of the same year, the bull *Prudentibus Virginibus*¹ takes the Convent under the special protection of the Holy See.

The year 1238 was one of great importance in the history of the Convent of Prag.

On 18th April, 1238, Gregory IX. makes a great concession² to the Abbess and Poor Ladies. By the bull, *Pia credulitate tenentes*,³ after referring to certain petitions received from them, he accepts their renunciation of the revenues of the Hospital and grants that they should not be compelled to receive possessions. “*Hinc est quod Hospitalis Sancti Francisci Pragensis Diocesis, cum juribus et pertinentiis suis, olim vobis et per vos Monasterio vestro ab Apostolica Sede concessi, vestra libera resignatione recepta, vobis . . . devicti praecibus vestris et lacrymis praesentium auctoritate concedimus, ut invite cogi ad recipiendum de cetero possessiones aliquas non possitis.*”

This was the greatest concession made by Gregory to the Poor Ladies since 1228, when he had granted a similar privilege to Saint Clare and the Sisters of San Damiano. At this point it may be noted that apparently Blessed Agnes resigned the position of Abbess in 1238, at any rate temporarily, a fact which may be deduced from the salutations in subsequent bulls of that year, in which she is addressed merely as *ancilla Christi*.

Blessed Agnes, on receiving this bull granting her request to enjoy the Privilege of Poverty and to be allowed to resign the revenues of the Hospital, must at once have seen the inconsistency of the position taken up by the Pope. The bull, *Angelis gaudium*,⁴ of 11th May, 1238, suggests what probably happened. Agnes replied to the bull, *Pia credulitate*, by seeking a further concession. She sends for the papal approbation a Rule based upon that of San Damiano and asks leave to live according to it, instead of according to their present Rule. Gregory replies in this bull, refusing the request of Blessed Agnes and giving certain reasons for his refusal, the chief one being that if he

¹ Sbaralea, “Bullarium Franciscanum,” vol. i., 171.

² See Appendix III., p. 175.

³ Sbaralea, i., 236.

⁴ *Ibid.*, i., 242.

were to agree, it would cause disturbance among other congregations of Poor Ladies, who were living under the Hugoline Constitutions of 1218. The bull was no doubt a great disappointment to Blessed Agnes and her Sisters, who might reasonably have anticipated that their second request, which was merely a corollary to their first, would be granted. No step, however, was taken, as far as can be ascertained, either by Blessed Agnes or by Saint Clare to obtain from Gregory IX. a revision of this decision. They bowed to his ruling.

In 1243, however, Innocent IV. became Pope, after the short and troubrous reign of Celestine IV. Before he had been six months on the papal throne, the question had been reopened by Blessed Agnes. She wrote to Innocent, saying how she and her Sisters were troubled in their minds by two phrases in their Rule, viz., "by virtue of obedience" and "the Rule of Saint Benedict," as they feared they were committing mortal sin by observing simultaneously two Rules, the Benedictine and the Franciscan. They petitioned, therefore, for the removal of these disturbing phrases from their Rule. Innocent replied with the bull, *In Divini timore nominis*,¹ of 13th November, 1243, attempting to set their doubts at rest: he repeats precisely the same reasons as his predecessor Gregory IX. had given in *Angelis gaudium*, why the Poor Ladies should continue to live under the Hugoline Constitutions. He then explains away the phrase, "the Rule of Saint Benedict," by saying that it does not mean that they are required to observe the said Rule! For, he points out, his predecessor Gregory IX. had once stated verbally in the presence of the Bishop of Ostia that this phrase, "the Rule of Saint Benedict," merely pledged the Sisters to the observance of poverty, chastity and obedience.² On all these grounds, which

¹Sbaralea, "Bullarium Franciscanum," vol. i., 315.

²This somewhat remarkable assertion of Innocent IV. as to the ruling given by Gregory IX. has recently been examined by Mr. Gilliat-Smith (*St. Clare of Assisi*, pp. 194, 195) and some doubt thrown upon Innocent's remembrance of the incident. But after all it matters little whether Innocent was quoting Gregory rightly or wrongly. The important thing is that Innocent gives to the argument the weight of his own authority.

certainly seem unsubstantial enough, the petition of Blessed Agnes was again refused.

It must be remembered that all this time, Saint Clare and the Poor Ladies at San Damiano were living nominally under the Hugoline Constitutions of 1218, which had never been abrogated except in so far as Gregory's letter in 1228 had placed them in an exceptional position in the matter of holding possessions. The decision of Innocent IV. contained in the bull just discussed, must in all probability have been communicated also to Saint Clare: whether it drew forth from her any remonstrance or not, we do not know. But we do know that in August, 1244, in the bull, *Cum Universitati vestrae*,¹ Innocent IV. sent her exactly the same ruling upon the words, "the Rule of Saint Benedict," which he had sent to Blessed Agnes.

This was followed up in November, 1245, by a reaffirmation of the Hugoline Constitutions in the bull, *Solet annuere*,² addressed to all the congregations of Poor Clares. In this bull the Rule to be observed is still that of Saint Benedict. Saint Clare and Blessed Agnes had thus secured from the Holy See the admission that, if they were Benedictines, they were so only in name. Perhaps Innocent IV. was gradually becoming convinced of the inconsistency of his position in this matter and was realising that the Poor Ladies, whether at San Damiano or in the daughter houses, were true Franciscans and should no longer be kept out of their spiritual birthright. Whether that were so or not, it appears clear that Saint Clare and Blessed Agnes did not rest satisfied with their position. This at least may be gathered from the phrase *vestris piis precibus inclinati* in the bull, *Cum omnis vera Religio*,³ which was issued on 6th August, 1247. In some ways it marks no small progress. The extent of the progress is seen by comparing the Rule as given in this bull with the Rule as laid down in the Hugoline Constitutions and repeated in 1245. There is no further reference to the words which had caused

¹ Sbaralea, "Bullarium Franciscanum," vol. i., 350.

² *Ibid.*, i., 394.

³ *Ibid.*, i., 476.

so much doubt and distress, "the Rule of Saint Benedict".¹ On the contrary they are enjoined to live "according to the Rule of Saint Francis so far as it relates to three things,

¹ This question of the references to the Benedictine Rule in the earlier versions of the Rule of Saint Clare is discussed in greater detail in the present writer's Introduction to the *Rewle of Sustris Menouresses enclosid*, recently edited for the Early English Text Society and the Philological Society. The following passages from that Introduction are relevant by way of illustration:—

"Ever since the middle of the eighteenth century the question has been debated whether S. Clare at her profession adopted the Benedictine Rule, and whether and if so in what sense the Clarisses in the early history of the Order were Benedictines. . . .

"The day following her profession S. Clare was committed by S. Francis to the Convent of S. Paulo near Bastia, which followed the Benedictine Rule, whence shortly afterwards she was transferred to another Benedictine House, S. Angeli de Panso on the slopes of Mount Subasio. It was not long, however, before she was brought to San Damiano, and there formed the community of Poor Ladies, living, as far as can be ascertained, in accordance with the 'formula vitae' given to her by S. Francis.

"These facts Père Olier [in his articles, "De Orig. Regul. Ordin. S. Clarae," *Archivum Franciscanum Historicum*, 1912, pp. 181-4, 203-5, 446-7] explains by referring to the XIIIth Canon of the Lateran Council, which had been held in 1215 and which required that no new 'religion' should be founded in the Church, but that those who felt led to a religious vocation should attach themselves to one of the already existing Orders, e.g. the Benedictine or the Augustinian. As an illustration he asserts that S. Dominic 'formaliter Regulam S. Augustini accepit'. He infers that the references to the Benedictine Rule in the Hugoline Constitutions and in the later Bulls of the Holy See addressed to S. Clare must not be understood to imply that the Poor Ladies were regarded as following the Benedictine Rule otherwise than 'formaliter,' that is as a kind of ecclesiastical fiction. . . .

"This repeated protest on the part of the Poor Ladies themselves and the tone of the responses from the Holy See make it difficult to accept Père Olier's view that the observance of the Benedictine Rule by the Clarisses was a mere formality, and that it must not be understood as having constituted a real obligation; they make it hard to suppose that it is in any sense comparable with S. Dominic's relation to the Augustinian Rule. One illustration which Père Olier himself gives seems to prove rather more than he intends it to show. He quotes the case of the Clarisses of Barcelona who, in 1514, refused to be reformed, and contended that they were not Clarisses, but in reality Benedictines, giving as evidence for this the Bulls of Innocent IV., in which they were bidden to live after the Rule of the Holy Father Benedict; and ultimately they went over to the Benedictine Order. This may certainly show the confusion which arose in later years as to the Rules which governed individual Houses of Poor Clares, some of which had no desire to accept the settlement of 1253; but it also proves that the Benedictine character of the Hugoline Constitutions was

obedience, surrender of private property, and chastity".¹ Further it is provided that Sisters once professed could only leave their convent to go to another by direction of the Minister-General of the Order of Friars Minor or of the Provincial, thus conceding the claim of Saint Clare that the Minister-General should be the spiritual Superior of the Clarisses. Further a special formula for the profession of Sisters is given, in which the vow is made "to God and to Blessed Mary ever-virgin, to *Blessed Francis* and all the Saints". Again it is provided that the Sisters should sing the offices "according to the use of the Order of the Friars Minor". The care of all the congregations of Poor Ladies is definitely handed over to the Minister-General and the Provincials of the Order of the Friars Minor. The election of the Abbess is to rest with the congregation, but the confirmation of the election with the Minister-General. So far all this is exactly what had been the heart's desire of the Saints. But what of the Privilege of Poverty? It was precisely at this point, the most vital of all, that the Pope held back. They were still to be allowed to receive and hold bequests and possessions; and in order to remove any technical objection thereto, the possessions were to be held for them by a Procurator. After all, the battle for the full Franciscan liberty was not yet won!

Nor were the ideals of Saint Clare and Blessed Agnes shared by all the communities of Poor Ladies, which owed allegiance to Saint Francis. For in 1252 Innocent IV. issued a bull, *Nostro decet provenire*,² to the Bishop of Ostia, after-

something real as well as formal, if the Sisters at Barcelona were able thus successfully to appeal to the Hugoline Constitutions to show that they were Benedictines and not Franciscans. Special emphasis has been laid here on this matter as it is one of the few doubtful conclusions among those reached by Père Olier in his otherwise most valuable treatise, which one must challenge."

¹ It is difficult to see much ground for the view maintained by some writers, e.g., Lempp and Eubel, that in the passage quoted above the name "Francis" has been substituted by a verbal slip for "Benedict". If it were an isolated case, that might be believed: but the change is systematic and deliberate. See further Gilliat-Smith, *St. Clare of Assisi*, pp. 247-248.

² Sbaralea, i., 601.

wards Alexander IV., instructing him that the Poor Ladies of S. Angeli Esculan were not to be compelled to exchange the Hugoline Constitutions for the Rule as revised by the bull of 6th August, 1247.

There is little to record between 1247 and 1253, the year of Saint Clare's triumph and death. In September, 1252, however, Raynaldo, Bishop of Ostia and Protector of the Order, hearing of the serious illness of Saint Clare, hastened to her bedside and was implored by her to secure from the Holy See the ratification of the Rule as given by Saint Francis and in particular the Privilege of Poverty. Almost a year later the Rule was finally approved in the bull, *Solet annuere*,¹ of 9th August, 1253, which reached Saint Clare in time to cheer her last days on earth.

In December, 1254, Innocent IV. died and was succeeded by Alexander IV., formerly Bishop of Ostia. Neither the Latin lives of Blessed Agnes, published by the Bollandists, nor the versions here published, make clear what happened in the Convent at Prag, after Saint Clare had obtained for San Damiano the Privilege of Poverty: but it would appear that Blessed Agnes received from Saint Clare the Rule as approved in 1253, and that she "besought the Pope Alexander that he also should confirm to her likewise and to her cloister the same rule of perpetual poverty, to the end that neither she nor the cloister should ever receive any property or inheritance. This the Holy Father the Pope granted according to her desire." Sbaralea's *Register of Franciscan Bulls* does not, however, contain any documentary evidence of this application to Alexander IV. and of his granting of the desired confirmation.² Indeed no further bulls appear relating in particular to the Poor Ladies of Prag: nor were they necessary, for the perseverance of the two Saints had been rewarded by their success

¹ Sbaralea, i., 671.

² There is however a Bull extant showing such a confirmation granted by Alexander IV. on 23rd October, 1259, specially to the Clarisses of Panso (*ibid.*, ii., 367): and there may have existed a similar Bull granted to the Clarisses of Prag.

in wringing from the Holy See the one Privilege which they sued, the Privilege of possessing nought.

III.

MANUSCRIPT SOURCES OF THE LEGEND OF BLESSED AGNES.

For the purposes of this study of the sources of the Legend of Blessed Agnes seven Manuscripts have been used, containing either the Legend itself or the Letters from Saint Clare to Blessed Agnes or both. It is highly probable that other manuscripts exist containing similar material, but those which will now be described are the only ones which the present writer has found.

Three manuscripts are contained in the Royal Library of Bamberg, viz., *Misc. hist. 146 E. VII. 19*, *Misc. hist. 146 E. VII. 54* and *Misc. hist. 146 E. VII. 56*. A detailed description of these manuscripts has been published by Leitschuh in his *Katalog der Handschriften der Kön. Bibliothek zu Bamberg*,¹ but it will be well to give some account of them here with special reference to their contents as relating to Blessed Agnes.

I. *Misc. hist. 146 E. VII. 19*, XIV. century, is a quarto volume containing 224 leaves of vellum, measuring 185 mm. × 130 mm. It contains *inter alia* :—

(i.) Fol. 1v.-138v. A German version of the Legend of Saint Clare and other matter relating to Saint Clare.

(ii.) Fol. 139r.-157v. A German version of the four Letters from Saint Clare to Blessed Agnes. Rubr. *Dise brief sant die selig sand Clar der edeln kvniginn der heiligen jvnkfrawen Agnesen, des aller edelsten kunges tohter von Pehaim.* Incip. *Der ersamen vnd aller heiligsten jvnkfrawen Agnesen.* Explic. *an disen gegenwertigen briefen.*

(iii.) Fol. 157v.-158v. A German version of the Benediction of Saint Clare. Incip. *In dem namen*

¹ Vol. i., part II., pp. 241 and foll.; Bamberg, 1897.

des vaters . . . Explic. daz du alle zeit seist in im. Amen.

(iv.) Fol. 158v.-217r. The Legend of Blessed Agnes in Latin. Rubr. *Incipit prologus in uitam inclite uirginis sororis Agnetis.* Incip. *Crebris sacrarum uirginum . . . Explic. laudabilis & gloriosus in secula seculorum. Amen.*

The Latin text here published is the text contained in this MS. Fortunately it is possible to determine the date and provenance of this MS. fairly closely. On the last folio are found the following lines rubricated:—

Swer an disem bvch werd lesen
Der schol des gemant wesent
Daz er gedenk durch got swester
Katherin hofmenin dez ist ir not
Die daz bvch geschriben hat
Daz ir got helf avz aller not
Vnd geb ir ze lon
Die himelischen kron. Amen.

Now it is known that Katherin Hofmenin was Abbess of the Clarisses in Nürnberg from 1380-1382 and again from 1389-1393; and she is believed to have entered that convent in 1336, coming from Gründel See.¹ She appears to have died in 1393. According to these dates she would probably have been sixty years old when she became Abbess, and it may safely be conjectured from her description of herself in this colophon as ‘sister,’ as well as on other general grounds, that she wrote the MS. before she became Abbess, i.e., before 1380.

We may accordingly assume that this MS. was written in Nürnberg some time before 1380. At

¹ Ussermann, *Episcopatus Bambergensis*, 1802, p. 443: “Catharinae Hofmannin a. 1380 que post biennium Agneti rursus cessit per septennium, qua denuo a. 1389 munus dimittente, Catharina iterato id usque ad a. 1393 tenuit. Hacc jam a. 1336 ex Grundlaciensi coenobio huc advenisse legitur.”

the dissolution of the Nürnberg convent about 1600 it passed into the possession of the Convent of Banz, near Langheim in the diocese of Bamberg. In 1802 the libraries of the convents in the diocese of Bamberg were merged in the Royal Library of Bamberg, and among the MSS. so acquired was *Misc. hist. E. VII. 19.*¹ It will be referred to as B1.

II. *Misc. hist. 151 E. VII. 56*, early XV. century, is a quarto volume containing 210 leaves of vellum, measuring 177 mm. × 128 mm. It contains:—

(i.) Fol. 3v.-162v. A German version of S. Bonaventura's Legend of Saint Francis.

(ii.) Fol. 162v.-210v. A German version of the Legend of Blessed Agnes of Prag, being a translation of the Latin version contained in B1. Rubr. *Hye hebt sich an die vorred des lebens der edlen heiligen iungfrau swester Agnesen des ordens der heiligen iungfrau sand Claren von Prag zu Peheim.* Incip. *Der strengen heiligen iungfrauwen.* Explic. *vnd lebt dar nach mang iar in ewigkeit, amen.* The MS. breaks off after the first miracle. It will be referred to as B2.

III. *Misc. hist. 147 E. VII. 54*, late XIV. or early XV. century, is a small quarto volume containing 264 leaves of vellum, measuring 150 mm. × 104 mm. It contains, *inter alia*:—

(i.) Fol. 1r.-160r. A German version of the Legend of Saint Clare and other matter relating to Saint Clare.

(ii.) Fol. 160r.-181v. A German version of the four Letters from Saint Clare to Blessed Agnes.

(iii.) Fol. 181r.-183r. A German version of the Benediction of Saint Clare.

The whole of this material is practically identical with that contained in B1.

¹ For this information as to the history of the MS., the author is indebted to Herrn Oberbibliothekar Fischer of the Bamberg Library.

It is again possible to settle the date and provenance of this MS.; for at the end of the Benediction (fol. 183r.) the scribe adds in red ink the words, *Vnd ich auch M. wisentaverin.* This identifies her as Margaret von Wisenthau, who succeeded Katherin Hofmenin as Abbess of the Convent of the Clarisses in Nürnberg from 1393 to 1395, and again from 1401 to 1403, when she died.¹ It is probable that she wrote the MS. before she became Abbess in 1393. The history of the MS. is the same as that of B1.² It will be referred to as B3.

The fourth Manuscript is Cod. germ. mon. No. 539 in the Hofbibliothek, Munich. It is a folio volume containing 304 leaves of vellum, measuring 313mm. × 209mm. It is described on the label of the binding as "Legende der Heiligen circ init. XV.", and on the inside of the cover as "ein passional von fremden heilligen". It is written in two columns, with headings and capital letters rubricated. The Manuscript, as its title implies, contains the lives of a number of saints, and on page 3 of the Index is the following entry:—

Von sant Angnesen der hohgeporen furstin vnd edeln junkfrauwen des kungstohter von Prog vnd jesunt ein mitgesellin vnser heylligen vnd wurdigen Muter sant Claren in den hymelischen frewden.

The Legend of Blessed Agnes occupies folios 232r.-261v. Rubr. *Hie hebt sich an.* Incip. *Der strengen heilligen junkfrauwen . . . Explic. loblich vnd erlich von ewen zu ewen. Amen.* This Manuscript will be referred to as M.

The fifth Manuscript is Cod. 132 Helmstadiensis in the Herzogl. Bibliothek, Wolfenbüttel, XV. century. It is a folio volume containing 287 leaves of thick paper, measuring 316 mm. × 205 mm. It contains *inter alia*:—

¹ Ussermann, l.c.: "Margaretha a Wisenthau duobus annis praefuit. Agnes Gansmannia . . . sex annis clavum moderabatur, quem a. 1401 Margaretha rursus duobus annis tenuit."

² See p. 18.

- (i.) Fol. 153r.-205r. A German version of the Legend of Saint Clare and of Saint Clare's sister, Saint Agnes.
- (ii.) Fol. 205r.-213v. A German version of the four Letters from Saint Clare to Blessed Agnes. Rubr. *Dezenn brieff sant die selige sant Clara.* Incip. *Der ersamen vnde allerheiligsten juncfrawin.* Explic. *an dezen gegenwertigen brieffen.*
- (iii.) Fol. 213v.-214r. A German version of the Benediction of Saint Clare. Incip. *In dem namen des vatir . . .* Explic. *das du alle zeit seist mit ym. amen.*
- (iv.) Fol. 257v.-287r. A German version of the Legend of Blessed Agnes. Rubr. *Hye hebit sich an.* Incip. *Der gestrenget heiligen incfrawen . . .* Explic. *sprach sie alle zeit Deo gracias.*

This Manuscript will be referred to as W.

The sixth Manuscript is M.281 in the Königl. Bibliothek, Dresden, XV. century. It is a quarto volume containing 247 leaves of vellum, measuring 160 mm. x 110 mm. It is in German throughout and is beautifully illuminated with miniatures representing scenes in the life of Saint Clare.¹ It contains *inter alia* :—

- (i.) Fol. 11r.-150v. The Legend of Saint Clare and of Saint Clare's sister, Saint Agnes.
- (ii.) Fol. 150v.-175r. The four Letters from Saint Clare to Blessed Agnes. Rubr. *Dise brief sant die selig Sand Clar.* Incip. *Der ersamen vnd aller heiligsten jvnkfrwen.* Explic. *an disen gegenwertigen brieffen.*
- (iii.) Fol. 175r.-176v. The Benediction of Saint Clare. Incip. *In dem namen des vaters . . .* Explic. *daz du alle zeit seist in im. Amen.*

This Manuscript will be referred to as D.

The seventh Manuscript is Germ. Oct. 484 in the Königl. Bibliothek, Berlin, XV. century. It is a quarto volume containing 332 leaves of paper, measuring 213 mm. x 151 mm. The Manuscript was formerly No. 1153, in the collection of

¹ The Miniatures from this MS. are reproduced as illustrations of this volume by permission of the authorities of the Royal Library of Dresden.

Sir Thomas Phillipps. It consists principally of the lives of Saints and of miscellaneous theological material.

- (i.) The Legend of Blessed Agnes occupies folios 177r.-214v. Rubr. *Von sant agnes der kunigin von behem.* Incip. *Hie vahet an daz leben vnd lesen. . . . Explic. heiligesten vnd loblichsten junckfrawen sant Angnes von Brag. Amen.*
- (ii.) Fol. 215r.-222v. contain the four letters from Saint Clare to Blessed Agnes. Rubr. *Hie nach volgend etlich santprief.* Incip. *Der ersamen vnd aller heiligesten junckfrawen agnessen . . . Explic. als vil ich mag an dissen gegenwirtigen prieffen.*
- (iii.) Fol. 222v.-223r. contain the Benediction. Incip. *In dem namen des vaters . . . Explic. daz du alle zit syest in im. Amen.*

The German text of the Legend here published is the one contained in this Manuscript: it will be referred to as Ber.

It would be beyond the purpose of this work to enter into a detailed examination of the dialect of the Berlin MS., but it may be mentioned that it appears to be written in the dialect generally known as "Oberdeutsch," with some distinct evidences of Swabian provenance.

The enumeration of the Manuscript sources for the life of Blessed Agnes would be incomplete without reference to two other subsidiary manuscripts, to which recourse may profitably be had in considering later on the chronology of Blessed Agnes.

One is a magnificent folio Breviary, written in 1356 and belonging to the Convent of the "Ordo Cruciferorum" of Prag, which Order Blessed Agnes herself brought to her native city. The Breviary was courteously placed at the disposal of the present writer by General und Grossmeister Franz Marat. It contains two important references to Blessed Agnes which are discussed on page 48, and its authority is high as being the earliest MS., at present known, containing such a reference.

The other is Manuscript I.C. 24. in the Universitäts-Bibliothek, Prag, which contains *inter alia* a recension of the Bohemian chronicle generally known as the Pulkavova chronicle, having been written by Pulkava († 1380). This manuscript likewise gives an important reference to Blessed Agnes which is discussed on page 49.

It thus appears that five manuscripts contain versions of the Legend of Blessed Agnes, viz. B₁., B₂., Ber., M. and W.; and that five contain the Letters from Saint Clare to Blessed Agnes and the Benediction of Saint Clare, viz. B₁., B₃., Ber., W. and D. Even a cursory reading of the MSS. makes it clear that the versions of the Legend are so closely alike as to indicate a common source, and that B₃., Ber., M. and W. are all translations either of the Latin B₁., or of a closely allied text. It is possible, however, to go further and to define, provisionally at any rate, their relation to one another.

The existence of the Latin text B₁. itself suggests an original Latin source for the Legend. The Bollandist editors of the *Acta Sanctorum* state¹ that two legends of Blessed Agnes were written before 1328 at the instance of Elizabeth, Queen of Bohemia, in support of the petition for her canonisation, one in Latin and the other in Czech. This statement is so important that it is desirable to quote it in full:—

10. *Ut jam dicta supplicatio felicem exitum sortiretur, videntur mandante Elisabetha Regina undequaque conquisita illustriora Acta et miracula, atque ex iis duplex vita B. Agnetis confecta, cuius altera sermone Latino, altera Bohemico fuit exarata: prior datur ex vetusto codice Ecclesiae Pragensis eruta, cuius aliquod apographum extat in collegio Clementino Societatis Jesu apud P. Joannem Tannerum: et hanc statueramus solam dare, omissa Vita posteriore, quam ex duobus etiam vetustis codicibus descriptam Latinitate donavit vir eruditus e Societate etiam Jesu Georgius Crugerus. Verum dum utramque inter se contulimus, deprehendimus illustres rerum circumstantias cum variis miraculis addi, et quia hactenus etiam inedita est, judica-*

¹ AA. SS., Mart., I., p. 503.

vimus ipsam quoque praelo dignam esse, et priori addi debere. Codicum horum MSS., quibus Crugerus usus est, alter appellatur Crumloviensis, alter Veleslavius: imo unius auctor creditur B. Agneti coaevus extitisse, et de eo accipienda esse ista verba infra num 18. relata: “*Haec habui e veteri manuscripto coaevi auctoris, quae de insolita virgunculae regiae ante sacrum parthenonem virtute paucis annotarem*”. Ceterum ut ex dictis patet, ut explicarentur obscura, huic inde interposuit pauca jam memoratus Crugerus.

Assuming the existence of a Latin original, the question immediately suggests itself: Is B1. the Latin original? A detailed comparison of B1. with the German versions shows that this cannot be the case.

The five versions appear to fall into two groups derived from a Latin original, which may for convenience be described as [Latin] X and [Latin] Y.¹ It can be shown that in the X group should be placed B1. and Ber.; in the Y group B2., M. and W.

The first point to establish is that B1. and Ber. have a common Latin source (X) which differs from the common Latin source (Y) of B2., M. and W.

The following are examples of additions common to B2., M. and W. (which accordingly must have existed in Y) but which are not found in either B1. or Ber. (and which thus must have been absent from X).

² Fol. 164v., l. 17. *In pane & vino ieiunauit*: M., W., and B2. add “*vnd prachs irm leib ab das sy nit in korung viel*”.

Fol. 165r., l. 22. *Percipere potuisset*: M., W., and B2. add “*vnd dennoch nit wol wann sy von den menschen nit gelobt wolt werden*”.

Fol. 166r., l. 21. *Sed deus magnus*: M., W., and B2. add “*vnser herr Jhesus Cristus*”.

Fol. 170v., l. 27. *de Terdento*: M., W., and B2. add “*in welschen landen*”.

¹ An alternative hypothesis of the inter-relation of the MSS. will be found in Appendix IV., p. 176.

² In these examples the references are to the folios of B1., the German quotations are from M.

Fol. 173r., l. 1, *peripsima propter Cristum*: M., W., and B2. add “daz die swester ir zell vnd wonung rein vnd sauber funden vnd daz sy in reinikeit wurd vor dem anplik gotes vnsers herrn gefunden vnd in rechter dy-mutikeit”.

On the other hand examples can be given of additions common to B1. and Ber. which M., W., and B2. agree in omitting.

Fol. 167r., l. 13, *ad capellam domus regie [uel] ad ecclesiam kathedralem*: Ber., “in ir capel, die sy in ir kuniglichen phaltzen het oder zu den rechten tûm”. M., W., and B2. omit reference to the cathedral.

Fol. 170r., l. 17. *Cruciferos cum rubea cruce & stella*: Ber., “Crützherren vnd tragent rötte crütz vnd einen sternen”. M., W., and B2. omit reference to “& stella”.

Fol. 197r., l. 9, *clavius qui cum uiolencia impulsus fuerat*: Ber., “der . . . nagel . . . da mit auch der sarch aller krefftigest verschlagen was”. M., W., and B2. omit.

These examples of omissions and additions might be multiplied and a large number of further instances will be seen in the notes to the Latin text: but even more conclusive than these turns of expression are points of difference in the narrative, slight though they may be in intrinsic importance:—

Fol. 166r., l. 12, *cuidam ex nunciis imperatoris*: Ber., “einer von des keissers bottten”; whereas M., W., and B2. state “einem aus den poten des kungs,” attributing the dream to the King of England’s envoy, instead of to the Emperor’s envoy.

Fol. 170v., l. 31, *septem uirgines*: Ber., “siben junckfrauen”; whereas M., W., and B2. say “sechs”.

Fol. 176r., l. 3. B1. and Ber. tell how Blessed Agnes herself fell ill, and how the fishes were miraculously provided for her refreshment. But M., W., and B2. apply the story to King Ottocarus, “und der selb kunk Octagarus in solche armut fiel,” etc.

Fol. 190r., l. 25, *quam unum cum peccato*: M., W., and B2., “*denn vil mit beswerung der sund*”. Probably Latin Y had “*multa*” instead of “*unum*”.

Now assuming that B1. and Ber. belong to a group having a common source X, what is the relation between them; and can Ber. be regarded as being actually derived from B1.?

In any case Ber. is a very free translation of its Latin original, and in this respect it differs markedly from the members of the Y group, which are very literal and even slavish translations. Ber. contains some passages of considerable length, to which nothing corresponding will be found in B1. As both these texts are here published, it is unnecessary to point out many of these additions, but two or three of the more substantial ones may be noted.

Fol. 192v., l. 17. At the end of Chapter IV. Ber. adds a paragraph in praise of obedience: “*Wann da mit werden sy den martarrer gelichet . . . vnszers lieben herren Jhesu Cristi*”. This addition is interesting as containing the Latin quotation in the German text, “*propter te mortificamur tota die*,” which the translator carefully renders into German. This passage is one which may well be a quotation from a sermon, added by the writer of Ber.

Fol. 193r., l. 32 (Ber.), shows a similar quotation, “*als auch vnser lieber her sprichtet in dem ewangelio ‘selig sind die armen, wann daz himelrich ist irer’*”.

Fol. 193v., l. 28. Ber. adds another allusion, “*als auch der heilig sant Laurencius von dem schatz der im geben ward, den gab er durch gottes willen vnd gabs den dürfftigen vnd den armen*”.

Fol. 192r., l. 32. “*Wann da sant Clar den orden anfeng, da bat sy den selben babst, daz er ir die regel rechter armüt wolt bestetigen vnd beiden vns zu trost vnd vnsren orden zu eren vnd zu bestetigung. Da schrib ir der babst mit seiner selb hand die erst form vnd mas der regel*.” This is the most important addition found in Ber. as

compared with B1. It bears a remarkable verbal similarity to a passage in the Legend of Saint Clare, and it may perhaps be suggested that the translator had access to that Legend.

The possibility must not be overlooked that the translator of Ber. may have made additions which were entirely original or were derived from another source, but while making allowance for this possibility it appears probable that Ber. was working from a Latin source which contained much that is absent from B1. Between the Latin source of the X Group and the Berlin version there must be hypothecated another Latin version XI., which contained the source of these additions which differentiate Ber. from B1.

The inter-relationship of the members of the Y group must now be considered.

While there is a close similarity between the three members of the Y group, M., W., and B2., so close indeed that they may properly be described as one version, yet there are a large number of minor differences among them. Standing between Latin [Y] and the three German texts must be assumed a hypothetical common German source which will be described as [Y1]. Notwithstanding these close resemblances between the three texts, there are also minor points of difference, in the majority of which M. and W. agree together as against B2. These variations are set out in the notes to the Latin text here published. A close examination of M. and W. affords a good deal of ground for the hypothesis that W. has actually been copied from M. Here are some examples:—

M. (Fol. 235r.), “*das ir gemahel der vorgenant herzog von polonii* || *vnd nun*,” etc. The word “*starb*” is added
|| *starb*

below in a later hand. W. (Fol. 260r.) copies this: “*das ir gemahel der vorgenant herzog von polony unde nun*,” etc., leaving out the verb “*starb*” altogether. But B2. has “*starb*” quite correctly.

B1. (Fol. 205v., l. 12) gives “*capillos sancte Agnetis quos habet celerius apportate*”. Both M. and W. translate this: “*bringt mir des wassers von sant agnessen*,” perhaps thinking of water in which some relic of Blessed Agnes had been placed.

B1. (Fol. 210v., l. 17). “*Et multi alii a diuersis egritudinibus liberati*.” Both M. and W. after translating this add the word “*Nota*”.

B1. (Fol. 168v., l. 8), “*ac se contulit excusandum sororisque propositum detegendum*”. B2. gives “*nam ers zu im zu beschuldigen sein swester*”; but M. and W., “*do nam er zu im die poten des keisers zu beschuldigen sein mumen*,” inserting the words “*die poten des keissers*” which have somehow crept in and which destroy the sense. It is remarkable, however, that M., W., and B2. all give “*beschuldigen*” where the sense requires “*entschuldigen*”: the fact that this mistake occurs in all three proves a common German source for all three, and also suggests that the Latin source used by Y1. read “*accusandum*” instead of “*excusandum*”.

These examples, and others which might be given, certainly strongly support the view that W. is a slavish copy of M.; but there are other variants between M. and W. which are difficult to account for thus. On the whole it seems safe to assert that W. is a descendant from M., but probably not a direct copy from it.

The results thus obtained from an examination of the five MSS. containing the Legend of Blessed Agnes can to some extent be supplemented and even confirmed by a similar treatment of the five MSS. containing the four Letters from Saint Clare to Blessed Agnes and the Benediction. The material under consideration is, however, much smaller in extent: and the variants, while numerous, are slighter and consequently the inferences to be derived are more problematic.

It has already been mentioned (pp. 16-22) that the five MSS. in question are B1., Ber., W. (which have already been con-

sidered) and B₃. and D. For the purposes of this study the text of the Letters and the Benediction contained in B₁., being the oldest version at present known, has been taken as the standard and is published here. The more important variants are given in the foot-notes: slight verbal differences are not recorded and differences of dialectic form are disregarded.

It may first be noted that the Dresden text, D., is practically identically the same as B₁. No important variant between these two can be found: even the dialect is the same. Further there are several striking similarities which suggest that D. may have been copied from B₁, or from a copy of B₁. Here are some examples:—

The rubricated heading of the second letter in both B₁. and D. is "*Daz ist der ander brief*"; while B₃. gives "*der ander brief*," and W. has no heading at all.

The heading of the fourth letter in B₁. is "*Daz ist d' virde brief*". D. has precisely the same, even copying the contraction "*d'*" (which contraction, though generally so common, does not happen to occur elsewhere in either MS.).

B₁. (Fol. 139v., l. 2) reads "*aller erwe[r]gsten lebens*," the "*r*" being added in red ink. D. copies it exactly, including even the red ink, while B₃. and W. give "*erwirdigsten*".

It is difficult to account for these and other similar details, except on the hypothesis that D. is derived in some way from B₁. It is safe to assign D. to the X group.

On the other hand two MSS., viz. B₃. and W., agree in scores of small variants from the B₁. text. As will be seen from the foot-notes, some of these variants are additions common to both, others are omissions common to both, others are different ways of expressing the same sense. There are a fair number of indications which suggest that W., the later text, is in some way derived from B₃.

Thus in Letter I. (see B₁. Fol. 142v., l. 24), where B₁. has "*denne die ere*": B₃. read originally "*denne ere*" and

di has been added by a later hand in the margin. W. reads “*denne ere*” without any addition of *di*.

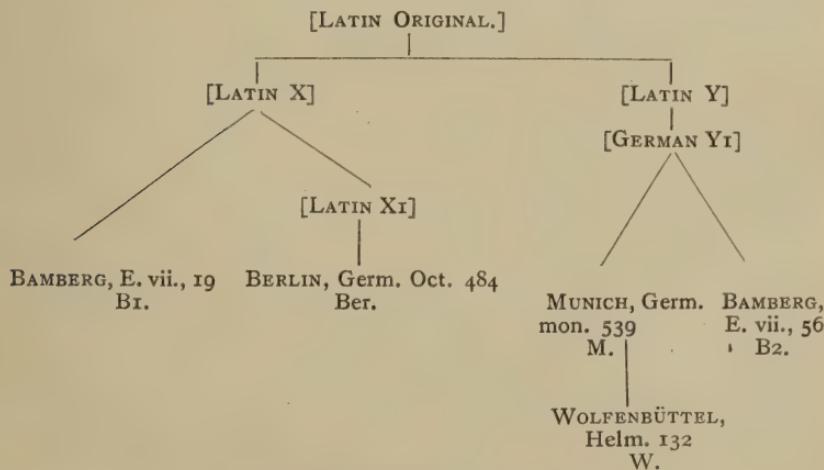
In Letter II. B1. (Fol. 145v., l. 2) reads “*vnd, als die ander Rachel, alle zeit ansehest,*” etc. : B3. is identical, except that “*alle zeit*” is added by a later hand in the margin. W. is identical, except that it has no “*alle zeit*”.

Still the W. text shows a good deal of independence. There are a number of cases in which W. has a different reading, when B1. and B3. agree. But there is so general an agreement between B3. and W., that B3. may be held to belong to the Y group, which we have hypothesized in the consideration of the text of the Legend.

It remains to refer to Ber. In considering the text of the Legend in Ber. it was seen (p. 25) that that text is to a large extent independent of the others: that it has a number of substantial additions not found in any of the other versions. So too with the Ber. text of the Letters. It shows many variants, not of a very important character; but apparently only one variant in which Ber. agrees with B3. and W.

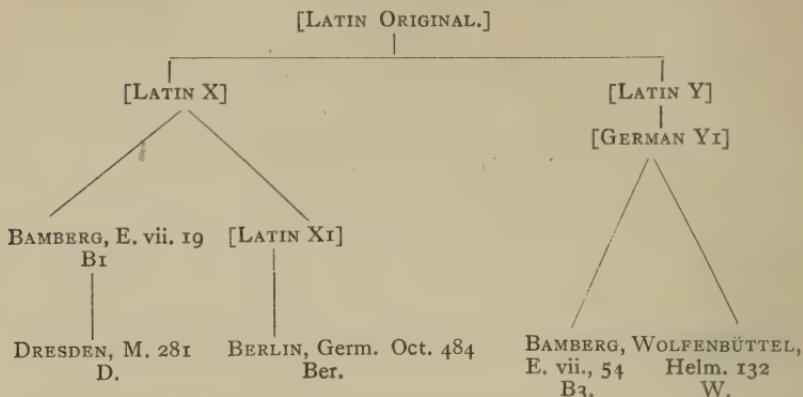
The result of this investigation of the inter-relation of the seven MSS., which contain either the Legend or the Letters, or both, can be represented in diagrammatic form¹ as follows:—

A. MANUSCRIPTS CONTAINING THE LEGEND.



¹ See also Appendix IV., p. 176.

B. MANUSCRIPTS CONTAINING THE LETTERS.



Note.—Versions which are not extant, but the existence of which is hypothetical, are placed in brackets.

IV.

PRINTED SOURCES OF THE LEGEND OF BLESSED AGNES.

Reference has already been made to the printed sources for the Life of Blessed Agnes. It is unnecessary to enumerate all the references to her life which are to be found in many different chroniclers and historians. The main source of information hitherto available is to be found in the two Latin lives and other related material published in the *Acta Sanctorum*, under the date 6th March, the second of which lives is the longer and more detailed. The account given by the Bollandist editors of the source of the two versions published by them is quoted on pages 22, 23. From this it appears that the first Life is a copy taken from a very ancient MS. in Prag which was one of the two versions, viz. the Latin one, prepared some time before 1328 in support of the application for the canonisation of Blessed Agnes initiated by Elizabeth, Queen of Bohemia. The second Life purports to be a compilation made by the Jesuit, Georgius Crugerus, from two ancient MSS., one known as "Crumloviensis," the other as "Veleslavius"; one of the two MSS., but the Bollandists omit to define which, "is believed to be the work of a contemporary of Blessed Agnes".

If the two Bollandist Lives are compared, first the one with the other and then with the manuscript versions already described, it immediately becomes apparent that with all their differences the various versions, manuscript and printed, are substantially the same: the narrative follows the same course in them all: the same main incidents occur and generally in the same order. They all have a common source, a Latin one. The Bollandists do not appear to have supposed that the Latin document prepared for the canonisation application, which according to them was the one source of the first Life, was also one of the two sources upon which Crugerus drew for his compilation which forms the second Life, but that is one obvious explanation of the close similarity between the two Bollandist lives. Another explanation is that both Tannerus, the copyist of the first Bollandist life, and Crugerus, the compiler of the second life, were using a common Latin source, differing from both the Latin lives.

If the two Bollandist Lives are compared in detail with the MSS. versions, it is by no means easy to place them in position, but some provisional conclusions can be reached.

It will be found that there is a much closer connection between B.I. and the first Bollandist Life (Boll. I.) than between B.I. and the second Bollandist Life (Boll. II.). Similarities not only in the matter of incidents recorded, but also in actual wording, can be traced. Some of the more striking may be given:—

Incidents recorded:—

B.I. Fol. 163v., l. 23. "*Cum per annum integrum proficiens eisdem commansisset.*" Boll. I. agrees: "*iter per anni orbem formavit*". But Boll. II. makes no reference to the "one year".

B.I. Fol. 165r., l. 30. "*Vnde & annunciaciōnē dominicām inter ceteras festiuitates quoad uixit ardentissima deuocione colebat.*" Boll. I., "*quam ob caussam festum ejusdem, quo salutarem Angeli voce nuntium accepit, praecipua veneratione . . . re colebat*". Boll. II. is silent as to her special reverence for the Annunciation.

B1. Fol. 176r.-177v. The stories about the miraculous provision of the fishes and of the loaves are not given in detail in either of the Bollandist Lives. But Boll. I. has a reference to them :—

"Quam tamen brevi et panibus mundissimis et fundulis . . . ad limina ejus depositis, atque per ostiarium repertis, Cristus mitigavit".

Boll. II. has no reference to these incidents at all.

Matters of Wording :—

Fol. 164v. l. 18.

B1.

*Quum pueri pre-
fati ducis lacticiniis
utebantur.*

Boll. I.

*Cum filii, filiæ-
que ducis Austriae
lactariis vesceban-
tur.*

Boll. II.

*Austriae duces, li-
beri principes, lacti-
ciniis vescerentur.*

Fol. 170r. l. 13.

B1.

*Ad imitacionem beate Elyza-
beth consobrine sue, hospitale . . .
in pede pontis ciuitatis Pra-
gensis ad honorem sanctissimi
confessoris Francisci construxit,
quod redditibus & possessionibus
amplis ditauit.*

Boll. I.

*Nosocomium ad imitationem
S. Elisabethae cognatae suaे,
perpetuis redditibus fruens, sub
nomine D. Francisci prope Pon-
tem constituit.*

Fol. 180v. l. 4.

B1.

Boll. I.

Boll. II.

Benigna et Petrusca. Benigna et Prisca. Benigna et Wratislava.

If the whole section containing the miracles (B1. Fol. 200r.-215v.) is compared with Boll. I., § 16-21, and with Boll. II., § 64-84, it will be seen that :—

- (i.) Boll. I. follows precisely the same order as B1., but omits five of the miracles ; whereas Boll. II. follows an order which is largely different and omits the same five miracles as Boll. I. and omits an additional one.
- (ii.) B1. gives the proper names in almost every case more fully than either Boll. I. or II., e.g. *Donika filia*

Domazlai Desquotz, Psribko famulus Cunsonis de Hermanitz; and in some cases gives the name where Boll. II. has no name at all.

(iii.) Boll. II. contains much verbiage, but not a single fact or incident which is not in B1.

Speaking generally of the whole of B1. as compared with the two Bollandist lives, B1. is a good deal fuller and more detailed than Boll. I. and less detailed than Boll. II. The probable explanation is that the Bamberg text represents substantially the original Latin narrative prepared in support of the canonisation application : that Boll. I. is merely a curtailed or abridged version of B1. ; that Boll. II. is a compilation in which one factor is either B1. or its abridged form Boll. I., while the other factor is the Czech narrative prepared for the canonisation application. But it is dangerous to dogmatise as to the composition of Boll. II., as the Czech narrative is not at present known. Further it can scarcely be profitably or successfully discussed whether the Bollandist versions should be classified with the X group or with the Y group. The criteria for differentiating these two groups are so comparatively slight that they cannot well be traced in the Bollandist versions.

V.

AUTHORSHIP OF THE LEGEND.

There is little in the Bollandist Lives in the way of internal evidence to indicate the authorship or source of the original Latin legend. But the prologue to the Legend as contained in B1., B2., M., and W., does give some fairly definite information which must of course be taken with caution and reserve. From the prologue it would appear that it was composed by a Friar Minor at the request of the Clarisses of Prag : as there is no clue to his identity, we may refer to him as *Anonymus Pragensis* (by analogy of *Anonymus Perusinus*). Clearly he is a man who is writing of a town which he knows personally and of people known to him. His descriptions of the exact position of

the House of the Crucigeri and of the House of the Clarisses are those of an eye-witness. His claim to have derived his materials partly from his own observation (*aliqua quidem uisa*) and partly from others who were themselves participants (*alia uero ab hiis quibus acciderant narrata*), though not free from a certain conventionality, is yet substantiated by the general style of his narrative and specially by the ample details of proper names and place names which are found in B1., the earliest form of the Legend at present known. Many of these names can be identified as local names from contemporary chronicles.¹ If then the original Latin version was, as has been suggested, one of the versions prepared in support of the application for canonisation of 1328, it would follow that it came into existence at some time between 1281/82, the year of Blessed Agnes's death, and 1328, the year when that application was begun. Even at the latest possible date, circ. 1328, there would still be persons in Prag whose memories would go back to events in 1281/82. It is more probable, however, that the Legend came into existence a good deal earlier than 1328; for the cult which justified or prompted the application for canonisation must have grown up at a date nearer that of the death of Blessed Agnes.

This theory as to the origin of the Legend is supported by a passage in the B1. text. In the miracle recorded in B1., Fol. 203r., Elizabeth, Queen of Bohemia, promises at a time of dangerous sickness that, if she is cured through the merits of Blessed Agnes, she will strive with all her might to secure her canonisation (*si per merita eius gloriosa tam grauem languorem euaderet, pro canonizacione ipsius totis uiribus & omnibus quibus posset conatibus uellet fideliter laborare*). What more likely than that such a hint should be included, if the narrative were written in support of an anticipated canonisation? and what more unlikely than that it should be included if the narrative were composed after the application for canonisation had proved abortive?

¹ See Note XIX., p. 173, Note XXIV., p. 174, and particularly Note XXVI., p. 174.

VI.

NICHOLAS GLASSBERGER'S USE OF THE LEGEND.

A special interest attaches to the B1. text through the fact that it can be shown to be one of the sources used by Nicholas Glassberger, the fifteenth century Franciscan chronicler. Moreover new light is thrown on a point hitherto obscure, viz. Glassberger's allusions to a "maior chronica".

Nicholas Glassberger entered the Franciscan Order in 1472. He was the author of the Chronicles which are preserved in one MS. only and which have been published in the *Analecta Franciscana*, Tom. II. Glassberger is also known to have copied with his own hand a MS. of the "Chronicles of the XXIV. Generals," a work of uncertain authorship which was composed about 1360: this copy, known as the "Hall Codex," was completed by him in 1491.

The Quaracchi editors of the "Chronicle of Nicholas Glassberger" in their introduction state:—

"Pluries auctor meminit cuiusdam maioris Chronicae (pp. 15, 58, 83, 84), *quae non alia videtur esse ab ea, quam alias* vocat 'antiquam Ordinis Chronicam' (XXIV. Gen.), *ubi revera* inveniuntur *quae narrat. Solummodo* (p. 83) *verba: 'quam* in maiori *chronica posui' scrupulum animo iniicere possent. Tamen paucis verbis exceptis, eadem iterum inveniuntur ibidem."*

The reference on page 15 (*Anal. Franc.*, Tom. II.) is to Fr. Agnellus Pisanus and his companions and how they were ill-treated by certain Black Monks, and certainly a fuller version of that incident is found in the "Chronicles of the XXIV. Generals" (*Anal. Franc.*, Tom. III., pp. 24-26).

The reference on pages 83 and 84 is to Bertholdus de Ratisbona and contains the word "posui" which has troubled the Quaracchi editors. Still as the fuller narrative is contained in the XXIV. Generals (*Anal. Franc.*, Tom. III., pp. 238, 239), the editors have remained satisfied with their theory that the "maior chronica" is identical with the "Chronicle of the XXIV. Generals".

The reference on page 58 is, however, to the story of Blessed Agnes, contained in pages 56-58. The Editors refer to an account of Blessed Agnes which is contained in the "Hall" Codex of the XXIV. Generals (*Anal. Franc.*, III., pp. 183, 184). Evidently they have had some misgiving as to their theory about the "*maior chronica*," for in their footnote to the reference on page 15 they say :—

"Chronica maiora citata usque nunc nondum inventa sunt".

It will be found that Glassberger's account of Blessed Agnes (*Anal. Franc.*, II., pp. 56-58) is a word-for-word copy of a part of the text B1. The relevant passages are set out in parallel columns :—

B1. Text [Fol. 170v].

Venientes autem quinque sorores ordinis sancte Clare de Terdento, que ad petitionem ipsius de fauore sedis apostolice sibi fuerant destinate, cum magna spiritus exultacione ab ipsa recepte, memoratum cenobium honorifice introduce sunt. Et in proxima festivitate sancti Martini septem uirgines de regno Bohemie generis ualde clari, sponso uirginum castitatis nexibus uinciri cupientes, habitu & conuictu adiuncte sunt sororibus antedictis. Considerans tandem uirgo prudens quod in naufraga uita presenti continue fluctibus nostre mortalitatis iactamur, nec superna contemplari ualemus propter tumultum mundanarum causarum, amore celestium arden-

Anal. Franc., II., pp. 57-58.

Eodem anno venerunt de Tridentino Pragam quinque sorores Ordinis sanctae Clarae, per dominum Papam Gregorium nonum dictae dominae Agneti petenti destinatae, quas ipsa cum magna spiritus exultatione susceptas in memoratum coenobium sancti Salvatoris introduxit. Et in proxima festivitate sancti Martini septem uirgines clari generis et sanguinis de regno Bohemiae, sponso virginum castitatis nexibus vinciri cupientes, habitu et convictu coniunctae sunt sororibus antedictis. Agnes autem tamquam uirgo prudens cogitans et considerans, quod in naufraga vita praesenti continue fluctibus nostrae mortalitatis iactamur, nec superna

cius inflammata, in Penthecoste proximo sequenti, presentibus septem epyscopis et domino rege, fratre suo ac regina cum multis principibus & baronibus, nec non innumera utriusque sexus diuersarum nationum multitudine, spreto regni fastigio et omni gloria mundana contempta, cum septem nobilissimis regni sui virginibus, ut columba innocua de diluvio nequam seculi ad archam sacre religionis conuolauit. Cumque in monasterio, crinibus tonsis, uestes regias deposuisset, fletibus et luctui, ut Hester altera, apta indumenta suscepit— quatenus Clare matris sue pauperi se habitu conformaret & gestu. Sic sic elongauit fugiens a periculis mundi procellis [et] salutis sue anchoram supra petram que Cristus est fiducialiter collocauit. Ad hanc religionis solitudinem pennis affectionis transmigravit, ut in ea puritatis & pacis interne soliditatem seruando, suauitatem eterne dulcedinis palato mentis pregustaret. In hoc antro paupertatis amore pauperis crucifixi et dulcissime matris eius usque ad mortem se recludens, quasi mirra electa suavem diffudit fragranciam sanctitatis.

contemplari valemus propter tumultum mundanarum causarum, amore coelestium ardenter inflammata, in Pentecoste proxime sequenti, videlicet

Anno Domini 1236, praesentibus septem Episcopis et domino Wenceslao rege, fratre suo, ac Cunigunde regina, filia quondam Philippi, regis Romanorum, cum multis principibus, baronibus, nec non innumera utriusque sexus diversarum nationum multitudine, spreto regni fastigio et omni mundana gloria contempta, cum septem aliis nobilissimis regni sui virginibus ut columba innocua de diluvio nequam saeculari ad arcam sacrae Religionis convolavit. Cumque in monasterio, crinibus tonsis, uestes regias deposuisset, fletibus et luctui, ut Esther altera, apta indumenta suscepit, quatenus Clarae, matri suae pauperi, se habitu conformaret et gestu. Sic se elongavit fugiens a procellosis mundi fluctibus, et salutis et spei suae ancoram supra petram, quae Christus est, fiducialiter collocavit. In antro ergo paupertatis amore pauperis Crucifixi et dulcissime Matris eius usque ad mortem se recludens, per annos 55 quasi myrrha electa suavem diffudit fragrantiam

sanctitatis. Ad hanc misit Christi virgo sancta Clara plures epistolas consolatorias et instructivas. Eius virginis vita et modestia ac sanctitatis et miraculorum gesta singulari Legenda in maiori chronica exprimuntur.

Again Glassberger under the date 1281 gives an account of the death and burial of Blessed Agnes (p. 95). This is also copied from BI. The passage is as follows:—

BI. Text [Fol. 197v.]

Quibus propter occupaciones diuersas, secretiori dei consilio aliud ordinante, uenire recusantibus—paulo enim ante mortem suam inclita uirgo predixerat quod nec epyscopus nec aliquis alterius religionis prelatus quam frater minor, et talis frater qui prius numquam uisus est in terra Bohemie, corpus eius sepelire deberet—adueniens uenerabilis pater, frater Bonagracia generalis minister quartadecima die a transitu eius, in sequenti die, uidelicet in dominica de passione, preciosum illud pignus cum multis qui tunc aderant fratribus deuote ac honorifice in capella sacratissime uirginis Marie, in qua tempore debilitatis audiebat missarum sollempnia, sicut ipsa petiuerat, sepeliuit. Vbi miri

Anal. Franc., II., p. 95.

Eodem anno visitando Provinciam Alamanniae pervenit frater Bonagratis, Minister Generalis, in Pragam Provinciae Bohemiae, ubi sexto nonas Martii soror Agnes, Ottokari, primi regis Bohemiae filia Ordinis sanctae Clarae, feliciter in Domino obdormierat et quarta decima a transitu eius in sequenti die, videlicet in Dominica de Passione, pretiosum illud pignus cum multis qui tunc aderant fratribus devote ac honorifice in capella sacrissimae Virginis Mariae, in qua tempore debilitatis audierat Missarum solemnia, sicut ipsa petiverat, sepelivit, ubi miri odoris fragrantia sorores causa orationis intrantes diebus pluribus respergebat. Haec paulo ante mortem suam inclyta

*odoris fragrancia sorores causa
oracionis intrantes diebus plu-
ribus respergebat.*

*virgo praedixerat, quod nec
Episcopus nec aliquis alterius
Religionis Praelatus quam
Frater Minor, et talis frater,
qui prius nunquam visus est
in terra Bohemiae, corpus eius
sepelire deberet; quod factum
est per hunc Ministrum Gene-
ralem. Vide Legendarum eius-
dem virginis.*

We may even without undue presumption go so far as to suggest that in B1. we have the actual MS. from which Glassberger was copying. On page 57 the Quaracchi editors emend the text: “*Sic se elongavit fugiens a procellosis mundi fluctibus et salutis,*” etc.: they explain in the note that the MS. of Glassberger reads “*sic sic*” for “*sic se*”; and that they have to add “*et*” after “*fluctibus*”. Now it will be noticed that B1. likewise reads “*sic sic*” and likewise is without the “*et*” after “*fluctibus*”. It is most unlikely that Glassberger was copying from another MS. which contained these same peculiarities.

Following upon the end of the Legend of Blessed Agnes in B1. is a short passage apparently unconnected, the object of which is not at all clear. It will be found that Glassberger has used this passage in two places: it appears in his own Chronicle (*Anal. Franc.*, II., p. 57), and also in his copy of the “XXIV. Generals” in the section which he has added, as already stated (*Anal. Franc.*, III., p. 184). The passage in the original and in the two copies by Glassberger are set out in columns below:—

<i>B1. Text.</i>	<i>Anal. Franc.</i> , II., Fol. 217r.	<i>Anal. Franc.</i> , III., p. 184.
<i>Cristo deuota uirgo domina Agnes, soror Vencezlai quarti regis Bohemie, suscepit ordi-</i>	<i>Hoc tempore Christo devota virgo, domina Agnes, filia regis Otto- kari et soror Wenceslai</i>	<i>Haec ante conversio- nem suam ad imi- tationem, sicut ipse sanctus Pater Fran-</i>

nem sancti Francisci : ad cuius imitacionem si- cut pater sanctus Fran- ciscus sub typo trium ordinum, tres ecclesias erexit, ita ipsa tres sol- lempnes ecclesias con- struxit in Praga. Pri- matam uidelicet in honore saluatoris omnium, in qua se cum sororibus suis recollegit. Secun- dam in honore sancte dei genitricis Marie et beati Francisci pro fra- tribus minoribus iuxta se diuina sibi & so- voribus ordinis Sancte Clare ministrantibus. Terciam in hospitali suo eciam in honore sancti Francisci pro or- dine cruciferorum tunc de nouo per fratres minores de mandato ipsius domine Agnetis creato, uidelicet cruci- feris stelliferis quibus ipsum hospitale copio- sissime de propriis bonis regalibus dotatum con- misit, ut ipsi debilibus & infirmis & omni- bus miseris personis ibi receptis, tam in tem- poralibus quam in spiritalibus, fideliter

quarti, regis Bohemiae, audiens de sancta Clara et de beato Francisco, iam noviter in coelis glorificato, qui sub typo trium Ordinum tres ecclesias erexit, ad eius exemplum tres solemnes ecclesias Pragae con- strui propriis sumptibus fecit: Primam in pede pontis Pragensis in hospitali suo, quod amplis redditibus et possessionibus dotatum pro infirmis, velut consobrina sua Elisabetha construxerat, aedificavit in honorem sancti Francisci, in quam collocavit Cruciferos cum rubea stella et cruce, qui de novo per Fratres Mino- res ad preces dictae virginis Agnetis insti- tuti fuerant, ut infirmis ministrarent et de ne- cessariis sollicite pro- viderent; secundam in honorem Salvatoris omnium erexit, qua, pretiosis reliquiis Sanc- torum, vasis et or- namentis ad cultum divinum pertinentibus decorata, se postmodum cum sororibus inclusit;

ciscus sub typo trium ordinum tres ecclesias erexit, ita ipsa tres solemnes ecclesias con- struxit in Praga : primam videlicet in honorem Salvatoris omnium, in qua se cum suis sororibus re- collegit; secundam in honorem beatae Vir- ginis Mariae et beati Francisci pro fratribus Minoribus iuxta se divina sibi ministran- tibus; tertiam in hos- pitali suo etiam in honorem sancti Fran- cisi pro Ordine Cruci- ferorum tunc de novo per fratres Minores de mandato ipsius sanctae dominae Agnetis creato, videlicet Cruciferis stel- liferis; quibus ipsum hospitale copiosissime de propriis bonis regali- bus dotatum commisit, ut ipsi debilibus et in- firmis et omnibus mis- eris personis ibi re- ceptis tam in tempora- libus quam in spiritua- libus fideliter minis- trarent.

*necessaria ministra- tertiam in honorem
rent. sanctae Dei Genitricis
Mariae et sancti Fran-
cisci iuxta suum monas-
terium pro Fratribus
Minoribus, ei et eius so-
roribus divina celebra-
turis, fabricari iussit.*

From these extracts one fact emerges which seems indisputable, that Nicholas Glassberger had access to the document B1. or to some closely similar version. It may be argued that Glassberger composed his own Chronicle at a later date than 1491, which is the date when, according to his own statement, he completed the "Hall" Codex of the "XXIV. Generals"; that by that later date he had discovered the text B1. in Nürnberg (where he was confessor of the Clarisses), and that this is why the passages quoted from B1. by him in his own Chronicle are not found in the Chronicle of the "XXIV. Generals". That argument is however upset by the fact that the quotation in the Hall Codex of the "XXIV. Generals" given above is clearly dependent upon the isolated passage at the end of B1., that is to say, Glassberger must have been acquainted with B1. in 1491 when he finished the Hall Codex.

The line of investigation with respect to Glassberger, his "maior Cronica" and his use of the Bamberg MS. containing the B1. Text was completed up to this point, when, arising from it, a fresh line of investigation opened up, which adds the strongest possible confirmation and carries what has already been said beyond the region of conjecture.

One of the Collection of Manuscripts known as the "J. P. Ceroni's Handschriften-Sammlung" which was acquired by the city of Brünn in Austria in the early part of the nineteenth century, and which was described in detail by Dr. Beda Dudik¹

¹ J. P. Ceroni's *Handschriften-Sammlung*, Brünn, 1850. In this description of the MS. it has been necessary to rely entirely on Dr. Dudik's account of it, as the present war makes it impossible to examine the MS. itself or obtain

supplies the clue. Its number in the Ceroni collection is 292, and it is stated to be a quarto MS. of the fifteenth century containing 352 leaves. It is a chronicle of Bohemia, its title being given on folio 13 :—

“Incipit maior cronica boemorum moderna”.

Fortunately the preliminary material gives the name of the author as follows :—

Ex Bohemorum Regum Spectabili ac Illustri prosapia oriundo sibique plurimum Serenissimo principi Domino Johanni Marchioni Mantuano frater Nicolaus natus de Bohemia, educatus in Moravia ordinis minorum de observancia minimus promptam ad sua beneplacita voluntatem. Dum, Serenissime princeps, causa deuocionis pridem Conventum nostrum in vrbe imperiali Nurenberg visitastis, interrogatus ego minimus a dominacione vestra de Kunsza, seu Kunsack quod consistit in provincia bohemie. Sed quia propter perfidiam hussitarum Situs Civitatum Bohemie et similiter Castrorum et opidorum nomina sunt immutata et etiam aliqua in Regno Bohemie loca et civitates desolate et presertim monasteria olim a Regibus fundata funditus etiam euersa : Ideo statui modernum situm Breviter in hanc cartam redigere.

Here, then, is a fifteenth-century chronicle of Bohemia describing itself as “*maior cronica*,” written by a Friar of the Strict Observance named Nicholas, living in the Franciscan convent of Nürnberg in the fifteenth century. The question at once suggests itself: Is the friar Nicholas Glassberger and is the Chronicle the missing “*maior cronica*” to which he himself alludes in his extant work?

Dudik has carefully analysed the MS. and has come to the conclusion that it is a compilation of several older documents. The groundwork is the Bohemian chronicle of Pulkava, which exists in either three or four separate recensions, both Latin

accurate information about it. The author intends to investigate the MS. further when opportunity offers.

and Czech, which were composed at any rate before 1380 when Pulkava¹ died.

The author has also used other chronicles of lesser importance and several lives of the Saints, including in particular a Legend of Blessed Agnes and one of Saint Clare. Under the year 1236, embedded in the extracts from the Pulkavova Chronicle, comes the following passage relating to Blessed Agnes:—

Eodem anno Christo devota virgo, domina Agnes, soror Wenceslai regis, considerans quod in naufraga vita praesenti continue fluctibus nostre mortalitatis iactamur nec superna contemplari valemus propter tumultum mundanarum causarum, amore celestium ardencius inflammata in Penthecoste presentibus septem episcopis et domino rege, fratre suo, ac regina cum multis principibus et baronibus necnon innumera utriusque sexus diuersarum nacionum multitudine, spreto regni fastigio, et omni gloria mundana contempta, cum septem nobilissimis regni sui virginibus ut columba innocua de diluvio nequam seculi ad arham sacre religionis sancte Clare in monasterium, in honore Salvatoris mundi et sancti Francisci, quod propriis sumptibus pro sororibus fieri procuravit, ipsa conuolavit et usque ad finem vite sancte constitucionis proposito perseveravit, prout in legenda eiusdem virginis clarius patet.

It will be seen that this passage is substantially identical with the passage quoted on pages 36, 37 from Nicholas Glassberger's Chronicle and the B.I. text. Again under the year 1238 the "maior cronica" states:—

Anno Domini M°CCXXXVIII°. per sanctissimum patrem Gregorium papam IX. confirmatus est ordo fratrum

¹ Pulkava (Přibík) was from 1373-78 rector of the school of St. Giles at Prag. He was a friend of Charles IV., who gave him his autobiography to translate into Bohemian and ordered him to write a new Bohemian Chronicle. The Chronicle runs from Babel to A.D. 1330: it was originally intended to go to A.D. 1350. The most modern edition of the Pulkavova Chronicle is that of the late Prof. Josef Emler in *Fontes Rerum Bohemicarum*, vol. v. (Ac. Prag. Nadáni Palackeho).

Cruciferorum cum stella rubea a sancte Agnetis mandato de novo per fratres Minores creatus, videlicet Cruciferis et Stelliferis, quibus beata Agnes adhuc in seculo existens hospitale in pede pontis Pragensis in honore sancti Francisci edificavit et copiosissime de propriis bonis regalibus dotavit et ipsum hospitale admisit, ut ipsi debilibus et infirmis et omnibus miseris personis ibi receptis tam in temporalibus quam in spiritualibus fideliter necessaria ministrarent.

This passage may be compared with those quoted on pages 39-41 from Glassberger's Chronicle, from the Hall Codex of the Chronicle of the "XXIV. Generals," and from B1.

Again under the year 1281 the "*maior cronica*" refers thus to the death of Blessed Agnes:—

Anno Domini MCCLXXXI., vi^o. nonas Marcii beata Agnes, filia quondam Otakari primi regis Boemie tertii, apud sanctum Franciscum in monasterio virginum in Domino feliciter obdormivit et angelicis fulta presidiis ad eterna gaudia letanter intravit, que fuit in religione XLVI. annos.

This passage is a very close copy of a passage contained in Folio 194v. of the B1. text.

It can, however, scarcely be doubted that in the Ceroni MS. we have to do with a hitherto unknown work of Nicholas Glassberger. For Glassberger was certainly from Moravia: he describes himself as "*Nicolaus de Moravia*".¹ He was a redoubtable opponent of the Hussites,² referred to in the passage quoted above. The reference to John, Marquis of Mantua, gives the right chronological setting; for John Francis Gonzaga, fourth Marquis of Mantua (born 10th August, 1466, died 29th March, 1519), succeeded his father in 1484: Glassberger makes a reference to his predecessor who was Marquis in 1415, when the Chapter was held at Mantua.³

¹ *Anal. Franc.*, II., p. ix.

² *Ibid.*, p. 467.

³ "*Oretur pro bono statu magnifici viri domini Johannis Francisci domini Mantuani et pro felicitate . . . totius eius prolis*" (*Ibid.*, p. 272).

VII.

THE CHRONOLOGY OF BLESSED AGNES.¹

The new manuscript sources for the Life of Blessed Agnes, which have already been described, contain fortunately some chronological details which make it possible to settle some disputed points concerning dates in her career.

As to the date of her birth, no question arises. There is unanimity in assigning January, 1205, as the date of her birth.

The two events, the dates of which are in dispute, are:—

(1) her entry into the Convent, which she herself founded at Prag;

(2) the day of the week, the day of the month and the year of her death. For reasons which will appear later, it will be found convenient to treat the second point first.

The feast of Blessed Agnes is observed in Prag, as well as in some other places, and by the Franciscan Order on 2nd March. On the other hand her feast is observed elsewhere on 6th March, and the Bollandists have given her life in the *Acta Sanctorum*² under that same date. Further it is disputed whether she died in 1281 or 1282 or even 1283.

Let us first set out the statements of the authorities as at present known.

The Compendium of Georgius Bartholdus Pontanus³ asserts that she died on 6th March.

The Bollandist Editors in their Introduction to her Life in *Acta Sanctorum*⁴ state that she lived until 1282 and died on 6th March, being the twenty-fourth day of Lent and being a Friday.

The first Life published by the Bollandists states⁵ :—

“*Anno Servatoris mundi millesimo ducentesimo octogesimo primo, sexta Martii die, cum sex et quadraginta annos in coenobio . . . decurrisset,*” Blessed Agnes died.

¹ A large portion of this section is reprinted from the author's article which appeared in the *Archivum Franciscanum Historicum*, fasc. II., 1914.

² Mart. I., 502-32 (ed. III., 501-30).

³ L.c. 509.

⁴ § II., n. 7, p. 503.

⁵ C. III., n. 15; p. 512.

The second Life in *Acta Sanctorum*, which is a compilation made by Georgius Crugerus, S.J., gives the following information: § IX. “*In coenobio . . . ab anno MCCXXXV. usque ad annum MCCLXXI. vitam religiosam per annos omnino XLVI. . . , traduxit Agnes.*”¹ § XIII. “*Annus MCCLXXI. vertebatur, et recte magna parte ab acta hyeme ver primum se aperiebat.*”²—The same Life states that she fell ill: *dimidia porro jam Quadragesima et ultra*, to which a footnote is added by the Editors: *scilicet die 24 Quadragesimae, si dies obitus signetur*; and further³ that she lay unburied: *a die VI. Martii in diem usque decimum*.

With respect to the year, Wadding gives it as 1283.⁴ Nicholas Glassberger assigns her death to the year 1281.⁵ There are, however, three lines of investigation independent from one another, which seem to establish the day of the month on which Blessed Agnes died as being 2nd March, not 6th March.

I. The fourteenth-century Bamberg MS., B.I., gives a very clear and precise statement as to the date:—

It states⁶ that Blessed Agnes fell seriously ill on the Sunday in the third week of Lent: *Die uero dominica tercie quadragesimalis ebdomadis adueniente, senciens instare suum felicem transitum.* It describes how she exhorted the sisters throughout the night (i.e. Sunday), how on the following day she was filled with great joy: *die altera secunda videlicet feria quadam cepit hylaritate perfundi*, and how on that same day (i.e. Monday) soon after Nones she died:

¹ L.c. n. 30 (p. 520).

² N. 58 (p. 527).

³ N. 59.

⁴ *Annales Min.* ad an. 1283, n. 2 (V², 122); he quotes Gg. Barthold. Pontanus, *Bohemia pia* [Francofurti, 1608], I. IV.

⁵ “*Sexto nonas martii*” (= 2): *Analecta Francisc.* II. (1887), 95. Arturus, a Monasterio, O.F.M., *Martyrologium Franciscanum*, II. edit., Paris, 1653 (I. edit., *ibid.* 1638), 100, 101, speaks of her *sub die 6 martii*; Fort. Hueber, O.F.M., *Menologium . . . Sanctorum . . . ex triplice Ordine . . . S. Francisci*, Munich, 1698, col. 650, fixes her death as occurring on 6th March, “*sed . . . eius encomium die 22 februarii reposuimus ob dicendorum copiam*”; cf. col. 586-8; Vigilius Greiderer, O.F.M., *Germania Franciscana*, I., Oeniponte, 1777, I. IV.: *Provincia Bohemiae*; 698-703, follows the Bollandists⁷ (701).

⁶ Fol. 192r.

Circa horam qua saluator humani generis . . . tradidit spiritum, hec deo gratissima famula in manus patris celestis animam suam commendans, anno gracie millesimo ducentessimo octagesimo primo, sexto nonas marcii [i.e. 2nd March] in domino feliciter obdormiuit. Our MS. further records how the body lay two weeks unburied (*duabus septimanis stans inhumatum*) ; and how she was buried by Bonagracia, “*quarta decima die a transitu eius in sequenti die, uidelicet in dominica de passione*”.

It will be seen that this version contains an abundance of precise and circumstantial evidence, which is absent from the Bollandist versions.

The German Bamberg version (B2.), the Munich text (M) and the Wolfenbüttel text (W) all give precisely the same chronological details as those given in B1.: in other words, they agree in stating Monday, 2nd March, as the day of her death. So also the Berlin text, while giving an account in somewhat different language, agrees in all substantial details.

Before passing on to the two other independent sources it will be well to examine this evidence. As regards the year it soon becomes clear that the year must be 1282. If the year 1282 is assumed, all works out consistently. In 1282 Ash Wednesday fell on 12th February; the Sunday in the third week of Lent would be 1st March: if Blessed Agnes died on the following day, it would be Monday, 2nd March: Passion Sunday fell on 15th March, i.e. just fourteen days from the day of her death.—If however the year 1281 is taken, not one of these dates will fit in, as in that year Ash Wednesday fell as late as 5th March. The explanation as to the year is a simple one. The MSS. which give 1281 are calculating the year according to the system by which the New Year begins on 25th March.¹ Those authorities which state 1282 are using the system of reckoning in which the year begins on 1st January.

¹ In many parts of Europe in the XIII. century the ecclesiastical year began on 25th March; while the civil year began either at Christmas or on 1st January. It would appear that this was the case in Bohemia.

But how have the Bollandists and others got at the date Friday, 6th March? Probably thus: instead of *sesto nonas Marcii* they¹ have read *sesto Marcii*, omitting the word *nonas*. Having thus reached the wrong day of the month (the 6th), they have calculated the day of the week and have found that in 1282 6th March fell on a Friday. But this produces a mistake in the facts. The second Bollandist life states that Blessed Agnes lay unburied from 6th March to 10th March, i.e. four days only, which is inconsistent with the evidence that she lay unburied fourteen days.

To sum up the evidence so far: The Bamberg version with its related texts shows that Blessed Agnes died on Monday, 2nd March, 1282.

II. The next line of evidence in order of date is derived from the Breviary of the Ordo Cruciferorum of Prag referred to on page 21.

This Breviary has, fortunately, been exactly dated by the scribe, himself a former Grossmeister, as having been completed in 1356. A rubricated statement on the first folio refers to Blessed Agnes and says of her death: “anno incarnationis eiusdem MCCLXXXI°. VI°. nonas [= 2] martii celum petivit regnatura cum Christo”. And in the Kalendar of the Breviary under the date 2nd March we find: “Obiit beata agnes fundatrix ordinis fratrum cruciferorum cum stella”. The Grossmeister of the Order states that his Order has always observed the feast of their foundress on 2nd March.

III. The third line of evidence is as follows: Reference has already been made to the Bohemian chronicle known generally as the *Pulkavova chronicle*, having been written by Pulkava. The exact date of its composition is uncertain and several recensions of it exist, but at any rate Pulkava died in 1380, so that the chronicle is not later than the last quarter of the fourteenth century.

References to events in the life of Blessed Agnes occur in

¹ The fault does not necessarily lie with the learned Bollandists themselves, but rather with the sources of which they made use: but in any case they have assumed responsibility for the mistake.

some recensions and are omitted in others. One of the best MSS. however is that numbered *I. C. 24* in the University Library of Prag. On Folio 85, in a list of members of the Bohemian Royal House, occurs the following: “*Anno domini MCCCLXXI. VI° nonas Marcii obiit illustris virgo agnes filia prziemysl . . . Item . . . cenobium [construxit] . . . in quo sub regulari habitu annis XLVI. degens, obdormivit feliciter in domino*”.

As regards the date of the death of Blessed Agnes, we thus find three independent sources combining to establish 2nd March, 1281/82, and all of them sources which come within one hundred years of her death, while one (*Bamb. E. VII. 19*) is all but contemporary.

From considering the date of the death of Blessed Agnes, we pass to the consideration of the date of her entry into the convent at Prag. Here again the exact date and the year are both in dispute.

The second Bollandist life in the *Acta Sanctorum* gives the date as 25th March, being the feast of the Annunciation of Our Lady.¹ As to the year the second life is not self-consistent: for it states, § II., 5²: *Eius vocalem e coelo explicationem eventus ipse postmodum sub annum Domini MCCXXXIV firmavit, cum Agnes . . . purpuram . . . abiecit*; whereas in § VIII., 27³ the year is given as MCCXXXV.

The *Letopisy Ceske* (A.D. 1196-1278) contained in *Fontes Rerum Bohemicarum*,⁴ states under the year 1233: *Agnes . . . assumpsit habitum pauperum dominarum*. The *Kronika Neplachova* in the same,⁵ gives precisely the same statement. The *Kronika Marignola* in the same,⁶ refers to the canonisation of S. Elizabeth in 1232 and adds: *anno sequenti [i.e. 1233] sancta Agnes . . . intravit claustrum*.

But the Pulkavova Chronicle, to which reference has

¹ § VIII., n. 27 (p. 519).

² P. 514.

³ P. 519.

⁴ Prag, 1874, vol. II., p. 284.

⁵ Vol. III., p. 472.

⁶ The author is Friar Ioh. de Marignolis, O.F.M. of Florence; *ibid.*, III., 603.

already been made, speaking of the year 1236 says: *Eodem anno . . . domina Agnes Penthecoste in monasterium . . . convolavit.*

The same year, viz. 1236, is given by Albertus Stadensis, in his Chronicle¹ and also by Nicholas Glassberger:² *Eodem anno in die Pentecostes . . . domina Agnes . . . se reddit Ordini pauperum Dominarum.* Unfortunately neither the Latin text in Bamberg *E. VII.* 19 nor any of the German translations give the year of her entry, while all agree in saying that it took place at Pentecost.

On the other hand it is very difficult to understand how the year can be 1236, as a Bull of Gregory IX., dated 30th August, 1234, addressed to Blessed Agnes "Sincerum animi tui fervorem,"³ takes the monastery and hospital at Prag into the protection of the Holy See; and another of the following day, 31st August, 1234, "Sincerum animi carissimae,"⁴ addressed to Brother John, Minister of Saxony, and Brother Thomas, Custos in Bohemia, bids them appoint Blessed Agnes to the office of Abbess of the Poor Ladies of Prag.

These dates seem to be conclusive as a *terminus ad quem*, and while it must be admitted that the evidence is somewhat contradictory, the most probable date would be Pentecost, 1234.

There is one line of evidence which must not be altogether overlooked, but upon which too much reliance must not be placed. Practically all the authorities agree in stating that Blessed Agnes lived forty-six years in religion, whatever other dates they give. This would point to a clear tradition arising probably at the time of her death, that she had then completed forty-six years in religion. But if the date of her death is taken as a fixed point, viz. March, 1281/82, then by deducting forty-six years, we reach not 1234, but 1235. This calculation

¹ Quoted in *AA. SS.*, Mart. I., 502, § I., n. 4 (ed. III., 501).

² *An. Fr.*, II., 56 f.

³ Sbaralea, *Bullar. Franc.*, I., 134; Potthast, *Reg.*, n. 9519.

⁴ Sbaralea, I., 134; Potthast, n. 9523.



HOW THE BODY OF OUR LORD APPEARED TO SAINT CLARE
FROM OUT OF THE CHALICE.

(From MS. M. 281 Royal Library, Dresden.)



HORTULANA, MOTHER OF SAINT CLARE PRAYING BEFORE
THE CRUCIFIX.

(From MS. M. 281 Royal Library, Dresden.)

however can scarcely hold its ground against the more direct evidence already quoted.

The final result of this inquiry is then the establishment of the following dates:—

Pentecost, 1234 (11th June), Blessed Agnes enters the Convent of the Poor Clares at Prag.

31st August, 1234, Blessed Agnes is nominated as Abbess by Pope Gregory IX.

2nd March, 1281/82, Blessed Agnes dies.

15th March, 1281/82, Blessed Agnes is buried.

VIII.

THE LETTERS FROM SAINT CLARE TO BLESSED AGNES.

The four Letters from Saint Clare to Blessed Agnes have long been known to students of Franciscan literature.¹ Hitherto only the first Letter has been known in a MS. version. The first Letter is contained in Nicholas Glassberger's copy of the "Chronicles of the XXIV. Generals," the Hall Codex finished by him in 1491. Father Paschal Robinson, O.F.M., discussing the writings of Saint Clare in an article in the *Archivum Franciscanum Historicum*² so recently as 1910, writes thus of these letters:—

"We are without any clue to the origin of the copies of these Letters that have come down to us. It would not be surprising, however, in view of what we know of the Clares' praiseworthy custom of transcribing all their documents, if some industrious disciple of the Blessed Agnes had copied them before the Poor Ladies had left Prague and thus preserved them to posterity. The elder Locatelli in his biography of Saint Clare speaks of Saint

¹ According to Sbaralea (*Suppl. ad Script. O.M.*, 1806) the letters of Saint Clare were first published at Alcalá in 1508 under the auspices of Cardinal Ximenes, but Paschal Robinson shows that Sbaralea is mistaken and that the letters were first published by the Bollandists in the *Acta Sanctorum* in 1668; it is in this form that they have generally been known.

² *Ibid.*, iii., 434-40.

Clare's letters to Blessed Agnes as existing in some MSS. at Prague—a reference which is just vague enough to be practically worthless. In vain I have tried to trace up any such MSS. However at least one of these Letters is found in a late fifteenth-century codex at Ala¹ in the Tyrol."

Although no MSS. of the Letters have yet come to light in Prag itself, yet Father Paschal Robinson's suggestion is strongly supported by the discovery of the five MS. versions (B1., Ber., W., B3., and D.), the relation of which to one another and to the versions of the Legend has already been discussed. It is regrettable that no one of these MSS. gives us the text in Latin and that consequently the earliest known version of the text, viz. that contained in the fourteenth century MS., B1., is itself a translation.

There appears little reason to doubt the authenticity of the Letters. They have been accepted as the genuine work of Saint Clare by the Bollandists and by Franciscan critics generally, although Père Van Ortroy now denies their authenticity altogether. They constitute the larger part of the writings of Saint Clare which are accepted as genuine. The fact that the Letters are contained in B1. carries their pedigree back nearly 300 years beyond the earliest date to which (with the exception of the first one in the Hall Codex) they have hitherto been traced, viz. from 1668 to 1380.

It is not easy to determine with any degree of certainty the date or occasion of their composition. There are however some features in the MS. versions which differ from the printed versions and which aid in fixing the date.

The first Letter may be assigned to the period preceding the entry of Blessed Agnes into the Convent at Prag. The most likely date for that event is, as already shown, Pentecost, 1234. In the opening address this Letter differs from the three others in not referring to Blessed Agnes as a sister of the Order. Moreover it is noticeable that in all the MS. versions she is addressed in the first Letter in the plural

¹ Correct "Ala" into "Hall," near Innsbruck.

(ewres aller heiligsten wandels: als ewerr vnd seiner wurdikait gezvmen); while in the three other Letters she is addressed in the singular (*daz er dich als vil gezieret hat . . . vnd dich erlevhret*). This is quite consistent with the theory that the first Letter was written to her, when she was still in the world at her brother's court: while the others were written to her after she had taken the veil.

The date of the second Letter may also be fixed provisionally from internal evidence. The fact that it refers to her as being now in religion gives a *terminus a quo*, viz. Pentecost, 1234. Saint Clare in this letter advises Agnes to "follow the counsel of our honoured father, Brother Elias the General".¹ It is known that Elias of Cortona was deposed from the Generalate at the Chapter held at Pentecost, 1239: and so this date forms a *terminus ad quem* for the composition of the letter. The frequent references in this letter to her renunciation of the glory of the world and especially her refusal of the Emperor suggest that the letter was written not long after Agnes' entry into the Convent, i.e. nearer 1234 than 1239.

The date of the third Letter cannot be satisfactorily determined. The passage on p. 160, in which Saint Clare gives some guidance to Blessed Agnes in the matter of fasting, has been interpreted by some in such a way as to indicate a date. Père Lemmens regards the passage as relating to the Rule generally known as the Hugoline Constitutions. But as Père Livarius Oliger, quoting also Wauer, points out, the words of this passage do not agree with the text of the Hugoline Constitutions and those Constitutions required even severer fasting. Moreover the Hugoline Constitutions were probably

¹ Some critics, as Father Robinson points out, have found in the expression here applied to Elias in the Latin text, viz., "*ministri generalis totius ordinis*," an indication of a late source for the Letters. If the words "*totius ordinis*" are an authentic part of the original version, it would be dangerous to found an attack upon the authenticity of the Letters on this. But it is deserving of notice that in Br. and in all the four other MSS. there is nothing whatever to correspond to the words "*totius ordinis*". It seems unwise to use the words as a weapon either of assault or defence.

never observed in San Damiano, while Saint Clare was Abbess. Père Olinger holds that these directions as to fasting refer rather to the original *formula vitae* granted to Saint Clare by Saint Francis. If it be so, then it appears likely that the Letter was at any rate written before May, 1238, for in that month Gregory IX. in his Bull, "*Angelis gaudium*," refused to grant permission to Blessed Agnes to follow the practices of San Damiano and required her to conform to the Hugoline Constitutions. On the other hand, the letter is almost certainly nearer to 1234, the beginning of Agnes' life in the Convent; for it is scarcely likely that she would have allowed four years to elapse before obtaining the advice of the foundress of the order in the matter of fasting.

In the case of the fourth Letter, the MS. versions agree in containing one definite indication of date, which is absent from the Latin text of the Bollandists. The tone of the last sentences of the letter has caused some critics to believe that the letter was one of the last written by Saint Clare before her death. "Fare thee well, dearest daughter," she writes, "with thy daughters unto the throne of glory of Almighty God." But this possibility is strengthened by the previous sentence:—

"Die selben, mein töchter vnd ze aller vorderst die aller
weisest jvnkfrauwe Agnes, mein swester, empfelhent sich dir
vnd deinen tohern."

"The same, my daughters and chiefest of all the most
prudent virgin Agnes my sister, commend themselves to
thee and to thy sisters."

In this sentence the "Agnes" mentioned is nominative and is mentioned as one of the persons who sends greetings to Blessed Agnes. In the Bollandist version the "Agnes" is vocative and is one of the persons greeted by Saint Clare.

"Filiabus tuis me et filias meas, dignissima . . . nostra
Soror Agnes, diligenter commenda in Domino. Vale, o
dilectissima cum filiabus tuis usque ad thronum gloriae
magni Dei, etc."

The explanation is, that in the MS. versions the Agnes in question is not Agnes of Bohemia, but Agnes, the sister of Saint Clare. This Agnes was Abbess at Monticelli for about thirty years. When Saint Clare was dying she was summoned back to San Damiano : she was with her when she died and she herself died three months after Saint Clare. This reference to her as being with Saint Clare proves that the letter was written within a very short period before Saint Clare's death, viz. 11th August, 1253.¹

IX.

THE BENEDICTION OF SAINT CLARE.

Following immediately after the fourth Letter in all the MS. versions comes the document which is known as the Benediction of Saint Clare, being like the Letters in German. Our knowledge of the Benediction of Saint Clare has hitherto been based on printed sources only. In the *Seraphicae Legislationis Textus Originales*² the editors print a version of the Benediction which, as they state, is reproduced from the earliest version then known, viz. the one contained in the "Chronicles of Mark of Lisbon," published in an Italian version at Venice in 1582.³ Following Mark of Lisbon's text, they give also a French translation of the Benediction, which shows certain variants as compared with the version of Mark. The Quaracchi editors do not specifically state that no earlier or MS. version of the Benediction is known, but this may perhaps be implied from the fact that Mark of Lisbon's text is the one used. The MS. versions contain the variants which are peculiar to the French text.

Mark of Lisbon's text corresponds with that of B1., as printed on pages 164, 165, down to line 8, where it ends : *a piu di quel ch'io posso. Amen* (B1. *mer den ich mag*). The French text contains the additional lines, but without anything to correspond with the following in B1. :—

¹ It is of course quite possible that S. Clare may have sent her sister Agnes's greetings to Agnes of Bohemia, without her sister being present with her : but the explanation given above seems on the whole the most likely.

² Quaracchi, 1897, p. 281.

³ T. I. 8, c. 34, p. 240.

1. *vnd nach meinem tode.*
2. *vnd mit den'ain gaistlich vater und muter ir gaist-leich sun vnd töchter gesegent hat.*

On the other hand the Capuchin translation of 1659 contains, as the Quaracchi editors point out, certain additions to the French text and these additions are precisely the same in contents as those just mentioned as being found in B1. It has been suggested that these modifications are due to the Reform of the Order associated with Saint Colet. But Saint Colet was not born until 1381, and did not enter religion until 1406, and B1. was written at the latest before 1393 and probably earlier. Accordingly this theory of Coletan influence falls to the ground, and it may be assumed that in the text of B1. we have the most primitive version at present known of the Benediction and that Mark of Lisbon's text represents a later and less accurate form. Thus the Bamberg MS. also carries the pedigree of the Benediction of Saint Clare back about two centuries, viz. from 1582 to 1380.

Some light is thrown on the whole question by Father David de Kok's recent article, "De Origine Ordinis Saint Claræ in Flandria".¹ He gives another Latin version of the Benediction, viz. that contained in the MS. of P. Sebastian Bouvier, but it may be doubted whether P. Bouvier had access to sources as early as B1. It will be noticed that P. Bouvier's version contains words corresponding to "vnd nach meinem tode" but nothing to correspond to "vnd mit den . . . gesegenne wirt". From P. Bouvier's MS. it appears that the Benediction was sent by Saint Clare shortly before her death to Ermentrude, the foundress of the Clarisses in Flanders. He writes:—

"Paulo ante suam mortem B. Clara benedictionem hanc
Ermentrudi misit."

Whether the Benediction, as found in B1. and the other German versions, was originally an appendix to the fourth Letter to Blessed Agnes or whether it was sent to her at

¹ *Archiv. Franc. Hist.*, vii., fasc. II., 243-46.

some later date is an obscure point: but the comparison with the Bouvier text would suggest that the Benediction was a kind of "Circular" document sent by Saint Clare to several houses, and among others to those presided over by Blessed Agnes and by Ermentrude. This agrees with the statement of Thomas of Celano in the Legend of Saint Clare that she shortly before her death sent "*omnibus Dominabus Monasteriorum pauperum, tam presentibus quam futuris, largam benedictionis gratiam*".

There are several persons and bodies to whom thanks are due for help given in this study of the Legend of Blessed Agnes. The authorities of the Royal Libraries of Bamberg and of Dresden, of the Ducal Library of Wolfenbüttel, of the Court Library of Munich, and of the University Library of Prag have sent over precious MSS. from their collections for use in London and have allowed the author to keep them for unusually long periods.¹ Professor Robert Priebsch has given continual help and encouragement and has frequently suggested fresh lines of investigation. Mr. A. G. Little has given valuable advice on the Franciscan aspects of the study. Professor W. E. Collinson and Mr. H. N. Fryer have helped to elucidate some problems in the German text and Mr. L. Solomon some in the Latin text. Father Michael Bihl, O.F.M., of Quaracchi has made some most useful suggestions. The author received much help and courtesy during his investigations in Prag from Dr. Václav Rezníček of the Museum of the State of Bohemia, from General und Grossmeister Franz Marat, and from Canon Dr. Podlaha of the Cathedral Library. To all of these he tenders his most sincere and grateful thanks.

¹ Two of the MSS. are still (June, 1915) in the author's safe-keeping for obvious reasons!

TEXTS.

[In editing the Latin and German texts the following principles have been followed :—

Contractions universally recognised are not indicated in the text.

Italics are reserved in order to indicate that the editor is departing from the MS. Where a letter is changed, that letter is put in italics and the MS. reading given in a footnote: where a word or letter is supplied it is placed in italics between square brackets.

In order to render the texts more easily legible, the capitalisation of the MSS. has not been followed: all proper names are spelt with capitals, whether the MS. does so or not: and capitals not required for proper names or for the beginning of sentences are not kept.

In the German text, the “mutation” is represented in various ways, sometimes by an “e” over the vowel, sometimes by one sign and sometimes by a slightly different one. It is represented in the printed text uniformly by “^{..}” over the vowel. In some cases the MS. gives “^{..}” over “w” or over “y,” but in these cases it has not been preserved.]

INCIPIT PROLOGUS IN UITAM INCLITE UIRGINIS SORORIS [Fol. 158 v.]
 ✓ AGNETIS, ORDINIS SANCTE CLARE DE PRAGA BOHEMIE.

CREBRIS¹ sacrarum uirginum sororum ordinis sancte Clare de Praga precibus sum pulsatus | ut illustrissime uirginis, sororis [Fol. 159 r.] Agnetis, filie incliti domini regis Bohemie conscriberem uitam & actus, ne ipsius eximia sanctitas dampnoso reticeretur silencio ; cuius eterna memoria merito cum laudibus debet esse, 5 pro eo quod ipsam inscrutabilis dei sapiencia uelud lucernam in candelabro militantis ecclesie posuit, et igne sue gracie clementer accedit, quo feraude arsit in se per uite meritum, aliisque clare luxit salutiferum per exemplum. Cui quidem petitioni rationabili atque pie bonam habui uoluntatem par- 10 endi ob spem retribucionis sempiterne. Sed consideracione sollerti ad hoc insufficientem me senciens & indignum, calamum asscribendi continui, pauens im|perito sermone fuscare [Fol. 159 v.] quod claris & magnis laudum preconiis fuerat depromendum. Tandem reuerendi patris mei ministri super hoc obedienciali¹⁵ precepto constrictus, negocium supra uires meas assumpsi, malens sub sarcina tanti laboris humiliter parendo deficere quam uoluntati precipientis pertinaciter contra ire, cum inobedientia quasi peccatum ariolandi² uel scelus ydolatrie censeatur. Sed quia non sumus sufficientes cogitare aliquid²⁰ ex nobis, sed sufficiencia nostra ex deo est, qui miseria sua grata operatur in nobis & uelle & perficere pro bona uoluntate, ideo adiutorii mei totam fiduciam ponens in ipso,

¹ M. and W. : "Der strengen heiligen Iunkfrawen vnd swester agnesen dez kungs tochter von pehem des ordens . . . pin ich mit pet genotet". The words in italics are redundant. B2. is correct : "Der strengen heiligen iunkfrauen vnd swester des ordens der heiligen iunkfrauen sand Claren von Prag".

² M., W. and B2. : "Wann ein vngehorsamer mensch wirt geschetzet pey der sund wider die kristenheit vnd got".

[Fol. 160 r.] de hac eximia uirgine alia scribere non intendo quam | ea que habere potui ab hiis personis, que uirtutum eius magnalia conuersando cum ipsa suis oculis conspexerunt, quarum assercioni ob uite ipsarum meritum non facile quis potest refragari; et mira que per ipsius merita tam in uita quam post felicem eius transitum dominus dignanter effecit, aliqua quidem uisa, alia uero ab hiis quibus acciderant narrata & sub fideli asseueracione recepta ad meam noticiam peruenerunt. In processu uero huius hystorie non semper secundum ordinem temporis res gestas descripsi propter confusione uitandam, sed quecumque alicui materie competebant siue eodem siue diuersis patrata forent temporibus, pro simplicitatis mee modulo sic [Fol. 160 v.] compendiositer et conuenienter | potui coaptavi, ut breuitate gaudentes materiam fastidiendi non habeant. Et ut affectus fidelium ad imitacionem huius paeclare uirginis ardencius inflammetur, totius uite ipsius decursus tredecim continetur capitulis infra scriptis. In primo enim de ortu ipsius & conuersacione in etate primeua. In secundo de sanctitate uite quam habuit post mortem parentum apud germanum¹ suum degendo. In tercio qualiter ordinem sanctissime uirginis Clare intravit. In quarto de magna eius humilitate & obedientia. In quinto de sancta & uera paupertate ipsius. In sexto de graui maceratione carnis. In septimo de studio oracionis & mira deuocione ipsius circa sacramentum altaris. In octauo [Fol. 161 r.] de feruentissimo amore | crucis Cristi. Nono de multa caritate ipsius erga sorores & afflitos. Decimo de reuelacionibus diuiniter sibi factis. Vndeциmo de transitu eius et de hiis que in eo facta sunt. Duodecimo de sacri corporis eius sepultura. Postremo de miraculis uirtute diuina patratis.

¹ M. and W.: "pey irm oheym". B2. omits.

VON SANT AGNES DER KUNIGIN VON BEHEM DIE IN SANT
CLAREN ORDEN KAM, IR LEBEN.

HIE vahet an daz leben vnd lesen der kunigen Angnes von Behem, die in sant Claren orden lebet sechs vnd viertzig jar in volkumner seligkeit vnd übung aller tugend; vnd ist als ir leben hie geschriben vnd begriffen in trizehen sch[*t*]ucken oder capitel mit gar kurtzen worten durch daz, das die es 5 lesen oder hörent lesen vrsach werd genumen alles vrtrutz, vnd doch alle andechtige hertzen erman an zeheben zu loben den ewigen got vnd sein wunder zu erkennen, der so gar wunderlich gewirckt hat mit einer so gar hochen fürsten. Das erst¹ capitel ist von ir kintheit, wie sie gelept hat. Daz ander,¹⁰ wie² heilgklich sy da lept nach irs vater vnd muter tod, do sy by irem bruder was, der kunig nach irem vater was. Das tryt, wie sie in sant Claren orden kam. Daz vierd, | von ir[Fol. 178 r.] grossen demuttigkeit vnd von ir gehorsam. Das funfft, von ir waren vnd willigen armūt. Das sechst, von der strenge¹⁵ vnd grosse kestigung, die sy ir selbs an det. Das subent, von irem gebet vnd von ir andacht, vnd von der andacht die sy zu vnsers herren fronlichnam het. Das acht, von der inbrinstigen inhitzigen mynn,³ die sy zu den schwestren het vnd zu allen denen, die in beschwerd vnd arbeit warent lybs²⁰ oder hertzen. Daz zehent, von der offnung heimlicher ding die ir von got geoffenbart ward. Das eilst, von irem end⁴ vnd wie sy begraben ward. Daz zwelft, von den zeichen die nach irem tod geschachen.

¹ See note I., p. 169.

² MS. "sy" crossed out.

³ The text is here obviously defective. It can be conjecturally amended by comparison with B2., M., and W. by adding here [*die sy zu den martter vnsers herren Jhesu Cristi het. Das neunt von der lieb vnd mynn.*] It is probably the recurrence of the word "mynn" which has caused the error and been the source of the confusion.

⁴ The text may here again be conjecturally amended by inserting [*Das zwelft*] after or instead of vnd, and altering zwelft in next clause to [*trizehent*].

INCIPIT UITA ILLUSTRISSIME UIRGINIS SORORIS AGNETIS
ORDINIS SANCTE CLARE DE PRAGA: & PRIMO DE
ORTU IPSIUS ET CONUERSACIONE IN ESTATE PRIMEUA.

Candor lucis eterne et speculum sine macula dei maiestatis,
et ymago bonitatis patris eterni, dominus Jhesus Cristus, cuius
miseraciones super omnia opera eius, mundi termino iam
[Fol. 161 v.] uergente, miserie sue liberis recordatus, de excelso habi-
5 taculo suo dignatue prospexit super filios hominum sedentes
in tenebris & umbra mortis. Et ut in seculis superuenient-
bus abundantes diuicias gracie ac bonitatis sue ostenderet, de
massa humani generis, quasi de tenebris lucem fecit splendes-
cere mirande sanctitatis, cum Agne[ze]m felicissimam hora ista
10 nouissima tamquam luciferum in tempore suo produxit, et
uelud uesperum super filios terre consurgere fecit: ut eius
conuersacione preclara splendore ueri syderis populus gencium
qui ambulabat in tenebris, pedes affectionum suarum dirigeret
in uiam pacis.

15 Ex inclita namque prosapia, ut pote regie stirpis progenita,

[Fol. 162 r.] quia pater eius Premisserius dictus Otakarus, illus|tris rex
Bohemie; mater uero Constancia, soror domini Andree, regis
Vngarie, patris sancte Elyzabet: et tota progenies utroque
parente regalis, originem nobilem morum elegancia mirifice
20 uenustauit. Cuius mater, cum adhuc eam gestaret in utero,
uidit sompnium euidens presagium fiendorum. Videbatur enim
sibi quod intraret cameram in qua uestes sue regie preciose &
multe seruabantur. Quas conspiciens uidit inter eas tunicam
& pallium coloris grisei, ac cordam qua sorores ordinis sancte
25 Clare cinguntur. Cumque ualde miraretur quisnam uestem
tam rudem & simplicem inter uestimenta eius preciosa po-
suisset, audiuit uocem dicentem sibi "Noli mirari, quia proles
[Fol. 162 v.] quam | portas tali ueste utetur, et erit lumen tocius Bohemie!"

Futurorum quoque prescius deus, qui prius uult ostendere
30 uentura quam fiant, ortam in mundum Agnetem paruulam
miro quodam instinctu pretendere fecit signis corporeis future
ymaginem sanctitatis. Nam iacens in cunis sepe a nutrice sua
inueniebatur, habens manus & pedes in modum crucis can-

anis ipsi. Nono demulta carita
te ipsi, erga sorores et afflitos,
Decimo cereuelacionibz diuinis
sibi filio. Undecimo detulit ei: et
dehus q̄ leo sita a. Duodecimo de
sacri corporis ei sepulta. Postremo
miraculis iuncte diuina patratis.
Incipit vita illustrissime virginis
sororis Agnetis ordinis sc̄e Clare.
tepraga, et primo de ortu ipsius. et
conuersatione in etate primaria.

Andor lucis eterne et
speculi sine macula
dei maiestatis, etyma
go bonitatis pris et
ni dñs Ihesus Christus: cui misericordes
suum omnia opera eius; mundi ter-
mino iam uerente. nūc sue li-
beris recordatus; de celso habi-

herre de keiser sollt werde vñ dem
kung vñ engeland sollt versprochen
sollt werde Das ander capitel
wie si haitliche lebet nach
ires vatters tod . oemno eocawo

Nach Jes vaters tod der gar
em loblicher herz vñ furest was
an allen x er vñ küniglicher
wiedigkeit do ward Tre eldē brüder

1. A SPECIMEN PAGE (FOL. 161 R) OF MS. BAMBERG E VII. 19.

2. A PORTION OF A PAGE (FOL. 184 R) OF MS. BERLIN GERM.
OCT. 484 SHOWING THE THREE HANDS.

DAS ERST CAPITEL VON IRER KINTHAIT.

Unser herr Jhesus Cristus, der da ist ein schin vnd ein
glantz des ewigen liechts vnd ein spigel aun masen vnd ein
bild der güt¹ des ewigen vatters, des güt² vnd erbermd über-
trifft alle seine werck, der | woll von seiner gotlicher güt³ [Fol. 178 v.]
vnd erbermd der cristenheit zu hilf kumen mit seiner hilf vnd 5
stür, die ietzunt zu vall vnd zu verbend ser was geneigt, vnd
den die do sassent in der feinsternus vnd dem schatten des
tods, den wolt er ein nuw liecht geben wunderlicher heiligkeit
vnd lobliches bild an der aller heiligsten vnd loblichsten
künigin Angnessen, die also ein edel lucern vnd also ein 10
liechter morgenstern vnd also ein clarer abentstern an dem
jungsten zit der welt hat volbracht vnd⁴ gegeben, mit dem
sy bereittet den weg des liechtes vnd des fryds, mit dem sy
machent⁵ wider keran zu got vnd zu dem ewigen leben.

Sy was von gar edlem vnd künglichem geschlecht bürtig.¹⁵
Ir vater was genant Ottokarus,⁶ vnd was küning zu Behem
gar gewaltig vnd rich, mainhafftig vnd bekant ver vnd nach
über al. Ir mutter hiesz Constancia vnd was des küngs
Andreas⁷ von Vnger, | der sant Elszbehten vater was, des [Fol. 179 r.]
selben schwester was ir mutter, vnd waz von vater vnd muter 20
jetweter syten von künglichen stamen eren vnd wirdigkeit
geborn. Do sy ir muter trug, do sach sy in irem schlaff ein
gesicht [das]⁸ gar mercklich was vnd ein sagung kinftiger ding ;
sy sach das ir kamer vol edler⁹ vnd gar kostperen kleider
was ; vnder den künglichen vnd kosperen kleidern da sach sy 25
ein gewant, daz was graw von grauer farb tuch gemacht, vnd
by dem grawen gewant was ein seil, also die schwestren von
sant Claren orden tragen. Da wundret sy ser wem dis ruch

¹ MS. " gyt " crossed out.

² *Ibid.*

³ MS. " gvt " crossed out.

⁴ Some object is required here to make sense, e.g. " ein Beispiel ".

⁵ MS. " machent " ; either a slip for singular " machet " or an unusual dialectic form.

⁶ MS. " Karolus " crossed out and " Ottokarus " substituted.

⁷ " Andreas " added in MS. in different hand.

⁸ MS. " die ".

⁹ MS. adds " cleider " deleted.

cellatos, ad designandum quod is qui pro nobis crucis amara sustinuit intra mentis ipsius ubera, tamquam mirre fasciculus erat continue moraturus & quod uirginitatem florigeram eidem perpetue seruare deberet.

[Fol. 163 r.] Cum autem ad tertium etatis annum peruenisset, parentibus suis eam generose ut | decuit maritare uolentibus, desponsata est cuidam duci Polonie,¹ illucque cum nutrice sua & honesto comitatu deducta in monasterio quod *Trebnier*² dicitur honorifice recepta est, vbi primum ex ore filie sancte Hegwidis³ morum & fidei rudimenta docili corde suscepit, ibi denique manens, quamuis infantula nichil puerile gessit in opere: quin pocius dominabus monasterii ad persoluendas horas canonicas chorum intrantibus, ipsa coram ymaginibus Cristi & uirginis gloriose oracionem dominicam & salutacio-
nem angelicam flexis genibus frequencius iterando Christo & uirgini matri eius offerebat deuote, socias suas ad simile crebris sermonibus exhortabat.

[Fol. 163 v.] Factum est autem, | diuina prouidencia pro ea aliquid melius disponente, ut mortuo sponso suo duce predicto iam sexennis patri redderetur; et ab eodem in claustro Doxan⁴ in regno Bohemie pro ampliori morum informacione et capescenda litterarum noticia monialibus ibidem domino famulantibus studiosius commendaretur. Et cum per annum integrum proficiens eisdem commansisset, doctor internus spiritus sanctus qui mora non indiget ad docendum, tanta cor eius unccione miserie sue perunxit & docuit,⁵ ut quod aliis leccio cottidiana tribuere solet, illi spiritus sanctus suggerebat. Etatem itaque moribus transiens, aliarum puellarum insolencias uitabat &
[Fol. 164 r.] ludos: solus eam sancte oracionis locus, scilicet | ecclesia delectabat.

Octauo igitur etatis sue anno nobilis Cristi discipula de monasterio ad paternos lares reducitur; ibique propter morum ipsius grauitatem quam in omnibus actibus perferebat, non

¹ MS. "Polomie".

² MS. "creb = mer".

³ See note II., p. 169.

⁴ *Ibid.*, III., p. 170.

⁵ M., W. and Bz.: "daz sy den andern frauen all tag ein leczen las Das der heilling geist als durch sein gut in yr wurkt".

vnd vngeschaffen gewant angehört; do sprach ein stim zu ir:
 “fraw, dich sol¹ dis gewandes nit enwundren, wenn des kind
 daz du treyst by dir in deinem lyb, daz sol das gewant tragen
 vnd sol | ein liecht vnd ein geziert werden alles des lands von [Fol. 179 v.]
 Behem. Vnser her Jhesus Cristus, dem alle kinfftige ding₅
 gegenwirtig sint, wirt an dissem kind zeigen sein kunfftige
 heiligkeit vnd sein übung.” Da es geboren ward vnd in der
 wiegen lag, wenn denn sein ammen über es kam, so fand sy
 es allzit lygen, daz es sein hendlin crutz wisz über sein
 hertzlin geleit het, zu einem zeichen daz ir die marter vnd₁₀
 der tod vnsers herren stethlichen in irem hertzen wonnet, als
 ein miren bischelin, daz es auch an ir darnach erfult ward;
 vnd da sy ir reinikeit vnd magtum vnsrem herren ophern
 vnd sy sich im gemechlen [*ward*] mit stetter truw vnd gantzer
 mynn.

15

Da sy tryer jar alt ward, do ward sy gemechelt dem hert-
 zigen von Polonie vnd wart im auch gesant mit [*irer*]² ammen,
 die des | kindes pflag; vnd sant mit ir gar grosse vnd herliche [Fol. 180 r.]
 geselschafft vnd ward einer closter frawen bevolhen die heisz
 Hedewig,³ die lert daz lieb kind den gelaben vnd waz dar zu₂₀
 gehört. Vnd wie sy dann doch gar ein kleines⁴ vnd junges
 kind was, so tet sy nit kindlicher werck weder mit spil noch
 mit andren dingen, als die andren kind, sunder aller ir flizz lag
 an gebet; vnd so die andren frawen zu kor gengen, so geng
 es all zit mit in zu kor, vnd bettet denn, vnd veinet gar vil vor₂₅
 vnser lieben frawen bilt vnd vor vnsers herren marter bilt, vnd
 lasz die wil Aue Maria, vnd opfert ir gebet vnser lieben frawen
 gar andechtiglichen, vnd manet ir | gespilen gar flissigklichen, [Fol. 180 v.]
 vnd sprach zu inen daz sy auch also deten vnd got dem
 herren dienen. Do sy nun jetz sechs jerig was, als es got₃₀
 wölt, do starb der hertzog dem sy gemehelt ward, wann got
 het sy zu einem bessren erwölt vnd höheren geachtet vnd
 geordent. Do ward sy irem vatter dem künig wider gesant,
 der befalch sy in ein ander closter daz⁵ sy da solt lernen die

¹ MS. “niten” deleted.² MS. “seiner,” by mistake for feminine.⁴ MS. “kind was” deleted.³ See note II., p. 66.⁵ MS. “was” deleted.

solum a parentibus, uerum eciam ab omnibus sibi conuiuentibus karissimo uenerabatur affectu. Tempore tandem aliquo interiecto, ab imperatoris Friderici filio perinter nuncios postulatur in coniugem et a parentibus dicto iuueni mediantibus [Fol. 164 v.] 5 prefatis nunciis despontatur. In qua despontacione quoddam contingit non tacendum. Nam nomen uirginis celebre quod pene omnibus erat notum, in ipsa despontacione nullus astan- cium ualuit recordari, ut hoc clareret indicio quod non | homini mortali sed agno sine macula, in cuius libro nomen eius 10 memoriter scriptum erat Agnes federe perpetuo esset copulanda. Denique ratificatis sponsalibus iuxta despontacionem imperatoris, cum regalis magnificencie apparatu per patrem in Austriam mittitur processu temporis per ducem Austrie imperatoris filio in consortem tradendam.¹ Manens autem in 15 curia ducis prefati nulli uoluptati carnis animum dedit, sed per totum aduentum, cum omnes de familia ducis secundum morem patrie carnibus uescerentur, ipsa sola in pane & uino ieunauit.² At in quadragesima communi quum pueri prefati [Fol. 165 r.] ducis lacticiniis utebantur, ipsa tum pane et | uino contenta. 20 Nolens tamen ab hominibus uideri ieunans, totam quadragesimam sic cautissime ieunando transegit quod preter nutricem suam & quasdam ipsius secretarias *uix*³ aliquis alias hoc percipere potuisset.⁴ Sic ipsa Jhesu Christi mortificacionem anhelans circumferre in corpore suo, carnem teneram macerabat, 25 concupiscencias eius loro parsimonie constringendo, ne uiuens in deliciis coram deo mortua censeretur. Elemosinis denique & oracionibus insistendo, intemerate matri Christi quam sibi patronam elegit, se suamque pudiciciam commendabat, precando deuote ut digna fore posset imitatrix ac socia eius [Fol. 165 v.] uirginee puritatis. Vnde & an|nunciationem dominicam inter 30 ceteras festiuitates quoad uixit ardentissima deuocione colebat,

¹ M. and W.: "Do sých nun etwas vil zeit verlof, do wart sy von dem herzogen von osterreich des keisers sun vereinigt zu einem erben fur die vermehlung wann sy was got vermehelt". B2. stops at "erben".

² M., W. and B2. add: "vnd prachs irm leib ab das sy nit in korung viel".

³ MS. "nix".

⁴ M., W. and B2. add: "vnd dennoch nit wol wann sy von den menschen nit gelobt wolt werden".

bücher vnd alle kunst. Da sy da ein jar zu schül was gewesen, do nam sy der heilig geist der lerr selb gegen ir an vnd erlucht sy mit seiner gnad also, daz sy me von gnaden kumt denn ander ir gespilen von kunst oder von lernen, vnd daz sy an kunst vnd sytten vnd an aller loblicher wandlung vnd¹⁵ wysheit² mer zu nam denn daz sy es an den jaren oder von natur mecht haben erzogt. Alle kintliche verlassen spil vermeid sy mit grossem flisz, vnd aller ir trost vnd kurtzwil lag an gebet, vnd daz sy dick vnd vil in der kirchen | möcht sein. Vnd [Fol. 181 r.] do sy acht jar alt was, die edel jungerin vnd nachvolgerin¹⁰ vnsres lieben herren, da nam sy ir vatter wider vsz dem closter zu im, vnd was gar tugenhaftiges lebe[n]s vnd loblicher sytten vnd mynnklicher wanlung gegen allen lutten, daz sy gemynt ward nit allein von iren frunden, sunder auch von allen den die sy erkantten oder von ir horten sagen; vnd erschal die mer¹⁵ ir tugent vnd irs guten leben ver vnd nach über all, daz sy all lüt mit lob in irem mund trugen. Do vernam des keissers Friderichs sun als vil von der junckfrawen vnd von iren lob vnd iren tugent, daz er grosse begirt gewan das sy im zu einem gemahel mecht werden vnd sant beide der keisser vnd²⁰ sein sun gar | herlich vnd loblich botten an iren vatter, das [Fol. 181 v.] man im disse lobliche junckfrawen solt zu der ee geben. Daz lisz der vatter der kunig zu gan vnd gelopt sy des keissers sun zu einem gemahel zegeben. Do geschach es in der gemahelschaft ein wunde[r]lich ding; do man der junckfrawen²⁵ namen solt nemen, als es gewunlich ist, do en was neimen vnder in allen der der junckfrawen namen genenen kind oder mocht, der doch vil nach allen menschen kunt was. Da mit wolt got zu erkenen geben, daz sy keinem tödlichen menschen zu gemehelt solt werden, sunder dem³⁰ himelschlichen kunig. Do disse gemahelschaft zwischen ir vnd des keissers sun bestettiget ward, do sant sy ir vatter, der kunig, dem hertzogen von Polonien³ mit kuniglicher wurdigkeit vnd bereitschaft | vnd herlicher gesellschaft, als es seinen [Fol. 182 r.] kuniglichen eren vnd des keissers wurdigkeit vnd herschaft³⁵

¹ MS. "wyscheit".

² *Ibid.*

³ "Polonien" is a scribal error, as the Latin text gives "Austrie". It is probably a reminiscence from p. 67, l. 17.

pia meditacione reuoluens quomodo intacta puella rore sancti spiritus fecundata humani generis conceperit ac germinauerit saluatorem, saluo priuilegio uirginali, sola digna nomine uirginis & matris.

5 Igitur mirabili uirtute dei qui reprobat consilia principum, factum est ut procelato et dissimulato prefato connubio,¹— dum iam quartum decimum annum attigisset, ad terram natuitatis sue iterum reducitur. Et ecce non multo post tempore imperatoris² & regis Anglorum³ nuncii ad parentes 10 uirginis uenientes certatim petebant, ut eorum domino in

[Fol. 166 r.] coniugem tra|deretur. Ipsisque ibidem moram trahentibus, cuidam ex nunciis imperatoris⁴ militi utique clare fame digna relacione uisio monstrata est. Videbat namque in sompnis coronam mire magnitudinis super caput uirginis descendere: 15 quam illa deponens, capiti suo superposuit incomparabiliter meliorem. Euigilans autem mane & uisa mente pertractans ac aliis referens, ut animalis homo expers intelligencie spiritualis, interpretabatur legacionem suam finem cupitum sortitaram: quod uidelicet Agnes, Anglorum rege despecto, eum qui 20 maioris dignitatis est scilicet imperatorem acciperet in mari-

[Fol. 166 v.] tum. Sed deus magnus⁵ reuelans in celo | misteria, hoc sompno uoluit indicare quod Agnes sponsa Cristi mox futura, pro dyademate regni corruptibilis inmarcessibili corona glorie ad ipso esset perhenniter coronanda.

¹ M. and W.: "geschah das sy nun in ir vermehlung die do offenbar was die sy got getan het. Do was sy xiiij jar alt." Bz.: "geschach das sie nun in ier uermehlung die offenbar was viertzehen iar alt warde". Probably Y was corrupt at this point.

² M.: "nit lang noch dez keisers syn. Do komen die poten des kungs von engellant zu irm vater, etc." W.: "nicht lang dornoch qwomen die poten vnd des konigis von engelant".

Bz.: "Vnd nit lang nach dem zeit des keisers vnd do chomen die poten des kungs von engeland".

³ See note V., p. 170.

⁴ M., W. and Bz.: "einem aus den poten des kungs".

⁵ M., W. and Bz. add: "vnser herr Jhesus Cristus".

zimlich was, das er die gemahelsaft solt verrichten, wann wie der keisser, vnd nach der masz vnd wissz als im der kunig seinen willen dar an zu erkennen¹ gab. Do was sy in des vorgenanten herzogen hoff also daz sy sich enzoch von aller lyplicher wollust vnd woltlicher fröd vnd trost; vnd do alle⁵ die die in des herzogen hoff waren in dem advent fleisch² assen nach ir gewunheit, do vastet sy allen advent also daz sy nit anders ass denn wein vnd brot, vnd in der gemeinen fasten, da daz gesind alles ass milch vnd kesz nach irer gewonheit, | do über vastet sy alle die fasten vsz, vnd wolt dar [Fol. 182 v.] zu nit anders essen denn wein vnd brot, vnd det doch daz¹¹ also heimlich, daz das neimen weist noch bevand denn ir³ amm vnd etlich irer junckfrawen, die ir gar heimlich waren. Also kestiget sy iren zartten jungen lyb in ir kindheit durch vnsren lieben herren Jhesu Cristi irs gemahels willen, daz sy da mit¹⁵ doch etwaz seiner mynn vnd seines lydes widergelten vnd gedancken möcht. Sy gab auch gar vil almüssen durch got; an gebet vnd andacht übet sy sych gewonlichen, vnd erwölt ir vnser lieben frawen gottes muter zu einer sundren muter vnd patronen, vnd eret sy vnd deint ir mit grossem flisz vnd andacht,—²⁰ vnd befalch ir ir küszheit vnd iren magtum, daz sy ir solt ein [Fol. 183 r.] beschirmerin vnd behütterin ir megtlicher küszheit vnd reinigkeit, daz sy möcht werden ein ware nachvolgerin irer reinigkeit, die allein wirdig ward daz sy wer muter vnd magt. Vnd darum eret sy daz hochzit vnser lieben frawen in der vasten,²⁵ die Anunciacio, vntz an iren tod für alle die hochzit die imer in dem jar waren, wann daz selb hochzit ein anfang was vnser seligkeit vnd aller hochzit. Nun geschach es von vnsers herren ordnung, der den rat vnd den willen der fürsten dick wider tribt vnd verwirft, daz die brolaff zwischen ir vnd³⁰ des keissers sun | verzogen ward vntz daz sy tryzeen jar alt [Fol. 183 v.] ward; ⁴ vnd do sy in daz vierzeent jar geng, do ward sy wider in ir land gefurt, daz sy ir frund solt sehen. Vnd do sy do by iren frunden was, vnlang darnach da kam ir botschaft daz ir gemahel des keissers sun tod wer. Darnach über etwen vil³⁵

¹ MS. "geben" deleted.

² MS. "fleissig" altered to "fleisch".

³ MS. "sein" altered to "ir".

⁴ See note IV., p. 170.

DE SANCTA UITA QUAM HABUIT POST MORTEM PARENTUM
APUD GERMANUM SUUM DEGENDO.

Cum autem pater eius clare memorie rex Ottakarus ex
hac uita migrasset, mansit apud germanum¹ suum, regni
successorem dominum inclitum Venzezlauum, et crescens per
etatem corporis, crescebat amplius per affectum deuocionis, de
uitute proficiens in uitutem. Consurgens enim diluculo
mutabat habitum & que secretorum eius erant conscie com-
[Fol. 167 r.] itabantur ; dedicaciones ecclesiarum que multe sunt | in
Praga deuotissime perlustrabat, et inclusas circa easdem uisi-
tans, illarum se oracionibus instancius commendabat. Sepe
uero cum sese [*calefaceret*] ² rediens post laborem, propter
asperitatem algoris uisi sunt pedes eius sanguine rubricati ;
eo quod per artam uiam contendens intrare ad uitam, cus-
todiebat uias duras. Die³ tandem clarius lucescente, ad

¹ M., W. and B2. : "irem feterm".

² MS. "talem faceret". The German versions justify reading "cale-
faceret".

³ M., W. and B2. : "eins tags".

zyt vnd auch nach irs vatters tod do kommen potten zu iren¹ fründen, daz man sy dem keisser solt zu einem gemahel geben; vnder des kömen auch des kunigs von Engenland² botten dar vnd würben mit allem flisz das irem herren von Engenland wurd. Da sy also wider strit vmm sy wurbent, do was gar⁵ ein manhaftiger vnd achtberer her do, einer von des keissers botten, dem ward ein mercklich ding gezeigt. Er sach in seinem slaff, daz sich ein | cron von dem himel herab leisz über[Fol. 184 r.] ir hopt, die was michel vnd grosz vnd gar schön vnd wunigklich. Do nam sy die cron von irem hopt vnd leit sy von ir¹⁰ vnd satzt³ ir selber da ein vil bessere vnd ein herliche cron vff, die waz schöner denn die erst was; da mit wolt got zu erkennen geben, daz er sy geachtet vnd fürsehen het zu höher er vnd wirdigkeit denn alle küngrich sind. Daz verstunt er aber nit vnd wand es bezeichnet, daz sy seinem herren dem keisser¹⁵ solt werden vnd dem kunig von Engenland versprochen solt werden.

DAS ANDER CAPITEL WIE SI HAILICH[LI]CHEN LEBET NACH
IRES VATTERS TOD.

Nach irs vaters tod der gar ein loblicher her vnd fürst was an aller er vnd küniglicher wirdigkeit, do ward irem eldren brüder | daz rich nach seinem vatter. Do bleib sy by im vnd[Fol. 184 v.] nam zu am lyb, also nam sy auch zu von tag zu tag an der²¹ andacht vnd an götlicher lieb vnd an heiliger vnd tugentlicher öbung. Sy stunt vil frü vff vor tag vnd wandlet ir gewant vnd geing vss mit iren junckfrawen zu allen den kirchen vnd gotzhüssren da denn kirchwichen was, vnd sucht²⁵ den aplas da mit grosser begird vnd andacht, vnd geng auch zu allen clostren die da waren gar vil dar vmm gesessen, vnd bevalch sich andechtlich vnd demietiglichen in ir gebet; vnd so sy dem wider hüüm kam vnd sy wermen solt, so waren ire zarte fusz zerschrunden vnd zerprochen beide von arbeiten³⁰ vnd von gan die bößen vnd scharpfen weg | vnd auch von frost,[Fol. 185 r.] daz sy ir vil dick pludent. Vnd so es recht kalt ward, so geng sy zu kirchen in ir capel,⁴ die sy in ir küniglichen phaltzen

¹ MS. "vatter" deleted.

² See note V., p. 170.

³ MS. "schatz" deleted.

⁴ See note VI., p. 170.

capellam domus regie [uel] ad ecclesiam kathedralem¹ procedens, nobilium commitatua stipata non uanis affatibus hominum sed diuinis eloquiis erat intenta; et ecclesiam uel capellam ingrediens, missas plures quas poterat deuotissime audiendo persistebat & nunc psalmos penitenciales cum aliis [Fol. 167 v.] oracionibus, nunc uigilias | pro defunctis, debita domino cum intencione persoluens, indefessum ab oracione spiritum non relaxabat. Cernens autem quia preterit figura huius mundi, moleste iam ferebat terrenam fugacem gloriam; & secularis 10 ornatus decorem proposse deuitans, sub uestibus auro textis ut regiam prolem decebat, ciliciolum clam portabat. Cubiculum suum apparatu magnifico decoratum deuitans, iuxta lectum delicatum super stramentum durum & humile decubabat. Talia fuerunt in domo fraterna eius conuersacionis 15 insignia, talis affectus celestium & contemptus terrenorum. Sed quia tam luminosa lucerna subter modio² latere non potuit, [Fol. 168 r.] uirtutum ac nominis eius fama ad instar olei | per adiacentes prouincias circumquaque diffusa, eciam usque ad imperatorem peruenit. Qui sicut prius ad patrem, ita secundo ad fratrem 20 uirginis nuncios destinauit, multis promissionibus interpositis, postulans ut sororem suam eius coniugio non negaret. Quo uotis annuente potentis, uirgo Cristi cogitans que sunt domini, ut corpore & spiritu sancta existens, cum lylia continencium uirginum³ celestem agnum sequi ualeret, nulli se mortalium 25 cuiuscunque status uel prominencie nupturam proponit. Et ut in suo proposito, quod deo inspirante conceperat, securius permaneret, manum mittens ad forcia, nobili Cristi uicario, domino pape Gregorio nono per honestos nuncios & discretos [Fol. 168 v.] suum | occultum intentum patefecit. Qui felix antistes tam 30 generose uirginis deuocioni congaudens, per eosdem nuncios

¹ M., W. and B2. omit reference to the cathedral altogether; but it is found in Ber. See note VI., p. 170.

² M., W. and B2.: "vnter dem klein steinlein". Y must have had some other word than "modio".

³ The common German source of M., W. and B2. must have misunderstood sense and failed to recognise the quotation from Rev. xiv. 4: for M., W., B2. read: "vnd daz zepter der lilgen mit der schar aller heilligen iunkfrawen moht noch tragen vnd als ein dymutigs lemlein moht noch folgen".

het oder zu den rechten tûm mit grosser vnd herlicher gesel-
saft vnd wolt [nymmer]¹ vnmutz wort oder red haben mit den
sy geng, noch von in hören, sunder all zit redt sy von got
vnd von nutzb[er]en besserlichen dingen, vnd blieb denn in
der kirchen, vnd hört alle die messen die ir werden mochten
mit grosser andacht. Sy ward auch ansehend vnd mercken
die vnstetigkeit vnd die falsheit disser welt, wie gar vnsted
vnd falsz ist die er vnd fröd disser² welt; vnd ward ir gar
widerzem daz ir alle weltliche gezeirt vnd fröd ein pein vnd
marter was. | Vnder dem gulden vnd kostperen gewand trug [Fol. 185 v.]
sy heimlichen an irem zarten lyb ein hert herin hemd, vnd ir ¹¹
küniglichbett, daz ir mit aller gezeirt vnd wirdigkeit wol
bereit waz, liesz sy es ston vnd wolt nit daran ligen, vnd heisz
ir ein deimiettig vnd gar ein hert bett machen neben irem
küniglichen vnd wol bereiten bett, vnd lag denn vff dem herten ¹⁵
bett. Also lebt sy by irem bruder, da sy dannocht in der
welt waz, in küniglicher er vnd wirdigkeit; vnd also ein starck
vnd ein clar liecht seinen scin nit verbergen mag, es liechtent
als vmm sich, daz eyder mag geseichen, also durch brach vnd
durch geng der lymunt irer loblicher sytten vnd wandlung ²⁰
vnd ires³ durch alle die land ver vnd nach. Vnd vernam auch
der | keisser Fryderrick als vil lobs vnd seligkeit von der junck- [Fol. 186 r.]
frawen, das er ir grosslichen [begert]⁴ zu der ee, vnd als er botten
vmb sy het gesant an iren vatter, also sant er aber botten an iren
brüder vnd warb mit allem flisz vmm sy. Do sy daz vernam, ²⁵
do nam sy ein manlich hertz an sy vnd sprach⁵ daz sy keinen
tödlichen gemahel nymmer wolt nemen; sy het sich gemehelt
vnd entheyssen dem himelschlichen künig in stetter trew vnd
mynn vnd lieb, an dem wölt sy stet belyben vntz an iren tod; vnd
sant da bryff an babst Gregorium mit gar erberen botten, vnd ³⁰
det im iren willen vnd fürsatz kunt, daz sy den keisser vnd all
man verschmehen wolt vnd got in ewiger küscheit vnd reinig-
keit | wölt deinen vntz an ir end, vnd bat in ernstlich daz er sy [Fol. 186 v.]

¹ MS. " myner ".² MS. " fröd " repeated, deleted.³ A substantive is apparently omitted here, probably " namens ".⁴ MS. reads " gebert ".⁵ MS. here reads " in vnd all tödlich keisser vnd fürsten," thus breaking
the sense.

ipsam graciosis litteris in domino confortauit, propositum eius sanctum commendans pariter & confirmans, adoptatamque in filiam multis spiritualibus donis inuisit, cunctis diebus suis eam proseguens pii patris affectu. At Cristi famula, de hiis qui a summo pontifice receperat in responsis multa spiritus consolacione repleta, statim propositum suum germano suo domino regi Venzeslao intrepide propalauit. Quo rex auditio non sine magna turbacione ac se contulit¹ excusandum sorrisque propositum detegendum imperatori nuncios destinauit.

[Fol. 169 r.] Ad quorum legacionem imperator fertur taliter respondisse,
 11 “Si a quocumque homine nobis hec iniuria illata fuisset, tante despeccionis obprobrium uindicare nullatenus cessaremus. Sed quia nobis maiorem dominum perelegit, hoc despectui nostro nequaquam asscribimus, cum instinctu diuino istud
 15 factum esse credamus”. Vnde intencionem bonam uirginis magnis extollens laudum preconiis, preciosa ei munera & reliquias multas transmisit, hortans per litteras & inducens ut quod salubriter cepit feliciter consumaret.

QUALITER ORDINEM SANCTE CLARE INTRAUIT.

Uolens igitur felix uirgo quod mente tractauerat cupito
 [Fol. 169 v.] effectui mancipare, uocavit fratres minores² quos intuitu dei
 21 pre ceteris religiosis ampliori prosequebatur affectu, petens ab eis informari de qualitate regulae ordinis sancte Clare, que

¹ M. and W.: “do nam er zu im die poten des keisers zu beschuldigen sein mumen vnd sant dem keiser behendiklich potschaft”. But Bz.: “nam ers zu im zu beschuldigen sein swester”. It is curious that all three versions read “beschuldigen,” where the sense demands “entschuldigen”. See further comment on this on p. 27.

² See note VII., p. 171.

nem in sein schirm, das weder ir bruder noch nemen hindren möcht iren guten fursatz.

Do daz der babst Gregorius vernam, der ein liebhaber waz oder ein mynner aller heiligkeit vnd seligkeit vnd aller ding da gottes lob vnd er vnd der sel heil vnd seligkeit anlichen mag, da der vernam daz so ein hohe edle fürstin die grösten er vnd wirdigkeit der welt het versprochen, do ward er gar frö vnd lobt got vnsren herren Jhesum Cristum inerlichen darum vnd schreib ir gar einen lieblichen tröstlichen bryff, an dem er sy tröst vnd sterckt sy, daz sy stet belib an irem heiligen gutten fürsatz, vnd nam sy im selbs do zu einer sundren tochter vnd | zu einem kind, vnd alles daz daz sy an in [Fol. 187 r.] begert, daz wolt er sy geweren.

Do ir brüder sach daz er kein volgen an ir fand vnd das sy den keisser vnd all mann mit festen gemüt vnd fürsatz 15 versprochen het, da *zenet*¹ er sich dar vff, wie er sich gegen den keisser enschuldigen möcht. Vnd do daz der keisser vernam, da sprach er "Het mir disse schmacheit oder vner jeman anders erbotten, ich liesz es nymer vngerochen; syt aber disse junckfraw ir den obersten herren erwölt hat vnd 20 sich dem gemehelt hat, so wil ich sie² yemer dester lieber vnd dester werder han," vnd lobt sy grosslichen gegen den fürsten vnd allen lütten, vnd sant ir gar kosper vnd edel gab,³ vnd kleinetter⁴ vnd vil heiltums des grösten | heiltumsz [Fol. 187 v.] des man haben mag, vnd mant sy⁵ an seinen briffen daz 25 sy starck vnd stet belyb an irem heiligen vnd loblichen fürsatz.

DAS DRIT CAPITEL WIE SI IN SANT CLAREN ORDEN KAM.

Do begert disse selige lobliche junckfraw, das sy iren willen vnd ir langen begirt möcht mit den wercken erfüllen, vnd sant nach den myndren brudren,⁶ die sy mynt für all ander geistlich lüt, vnd bat die daz sy ir rietten, wie sy in sant 30

¹ MS. "sendet" deleted: "senet" added in margin.

² MS. "sich" altered to "sie". ³ MS. "des man haben mag" deleted.

⁴ MS. "klainéinetter".

⁵ MS. adds "daz sy" deleted.

⁶ See note VII., p. 171.

adhuc uiuens pro tunc circa ciuitatem Assisii apud sanctum
 Damianum inclusa cum sacris uirginibus morabatur, & quasi
 thus ardens in igne ac redolens in diebus estatis suarum odore
 uirtutum mundi climata respergebat. Edocta uero a fratribus
 [Fol. 170 r.] 5 quod regula memorata intrare uolentibus ordinem supradictum secundum tenorem sacri ewangelii suadet omnia sua
 uendere et ea pauperibus erogare, Cristoque pauperi in pau-
 pertate & humilitate famulari, celesti mun|ditate perfusa “hoc
 est” ait “quod cupio, hoc est quod totis precordiis concu-
 ro pisco”. Mox ergo aurum & argentum, iocalia quoque preciosa
 ac ornamenta diuersa iussit distrahi & pauperibus dispergi,
 cupiens facultates suas per eorum manus in celestes thesauros
 deportari. Denique ad imitacionem beate Elyzabeth con-
 sobrine sue, hospitale sollempne pro infirmis in pede pontis
 15 ciuitatis Pragensis ad honorem sanctissimi confessoris Fran-
 cisci construxit, quod redditibus & possessionibus amplis
 ditauit, Cruciferos cum rubea cruce & stella¹ ibidem collocans,
 qui predictorum infirmorum curam gererent, et prout uni-
 [Fol. 170 v.] cuique opus esset, de necessariis omnibus sollicite | prouiderent.
 20 Monasterium quoque fratrum minorum in honore prefati
 confessoris gloriosi intra urbem pragensem propriis sumptibus
 fieri procurauit, nec non famosum cenobium pro sororibus
 ordinis sancte Clare in honore saluatoris mundi, quod gloriose
 reliquiis sanctorum, uasis ac ornamentiis preciosis ad cultum
 25 diuinum pertinentibus, utpote diligens decorem domus dei
 mirabiliter decorauit. Venientes autem quinque sorores or-
 dinis sancte Clare de Terdento,² que ad petitionem ipsius de
 fauore sedis apostolice sibi fuerant destinate, cum magna
 spiritus exultacione ab ipsa recepte, memoratum cenobium
 30 honorifice introduce sunt. Et in proxima festiuitate sancti
 [Fol. 171 r.] Martini septem³ uirgines de regno Bohemie generis ualde
 clari, sponso uirginum castitatis nexibus uinciri cupientes,
 habitu & conuictu adiuncte sunt sororibus antedictis.

¹ M., W. and Bz. leave out “& stella,” but add “vnd sezt dar zu diner ynd kneht”. See note VIII., p. 171.

² M., W. and Bz. add “in welschen landen”. See note IX., p. 171.

³ M. and W. “vi.”; Bz. “sechs”.

Claren orden möcht kumen, des sy von gantzem hertzen begert ; der dannocht gar new waz, den die gottes mynnerin vnd vsserwelte junkfrau sant Clar angefangen hat vnd mit den engelschen vnd himelschen lylien irs ordens die end der welt erfült hat mit heiligkeit vnd mit loblichem bild. Da sagten ir₅ die brüder die regel sant Claren, da stund, wer zu den orden sant Claren | will kommen, der sol nach dem rat des heiligen [Fol. 188 r.] Ewangely verkoffen alles das er hat vnd sol es den armen geben ; da sy daz hört, da ward sy erfült mit vnseglicher fröd vnd durchgossen mit himelscher¹ trost vnd sprach “ Diss ist, ₁₀ daz ich lang von gantzem meinem hertzen begert han,” vnd zu hand hiesz sy alles daz verkoffen, gold vnd silber geschmeid vnd edelgestein vnd als ir kleinetter, ir kosperes künigl[ich]es gewand vnd waz sy von farndem² gütt het, des on massen vil waz, vnd hiessz es alles den armen geben, vnd ₁₅ hiesz da von irem erb ein gross herlich spital machen,³ als ir müüm sant Elisabet det, do man alldürftig solt in enpfahen vnd machet daz selben spital in sant Francisen er vnd gab irs eigens vnd irs erbes gar on massen | vnzelich fil zu dem selben [Fol. 188 v.] spital, vnd sant zu hant geistlich lüt dar zu, die hiessent crütz- ₂₀ herren vnd tragent rötte crütz vnd einen sternen,⁴ die solten des guttes pflegen vnd den dürfftigen von dem selben güt mit trüwen geben. Sy macht auch von irem eigen gut ein herlich vnd loblich closter in sant Frantscisen er, do sein brüder in ₂₅ solten wonen vnd vnsern herren deinen ; sy macht auch gar ein richlich closter in der selben stat zu Brag die ir eigen waz, den schwestren von sant Claren orden, die in dem selben closter auch vnsren herren solten deinen, vnd namp das selb closter in vnsren lieben herren eren des behalters aller der welt ; vnd gab auch gar fil gulden vnd gar gross heiltum zu ₃₀ dem closter vnd silberin fasz kelch vnd nepf vnd aller hant gezeirt vnd allter gewand und was man zu gottes | deinst [Fol. 189 r.] bedarff oder sol han, des gab sy on zal vnd an mass vil dar ; vnd waz daz mit dem richlichesten vnd besten als man erzügen möcht ; vnd bat den babst Gregorium, das er ir₃₅

¹ MS. “fröd” deleted.² MS. reads “faradem”.³ MS. reads “machem”.⁴ See note VIII., p. 171.

Considerans tandem uirgo prudens quod in naufraga uita presenti continue fluctibus nostre mortalitatis iactamur, nec superna contemplari ualemus propter tumultum mundanarum causarum, amore celestium ardencius inflammata, in Penthen-
5 coste proximo sequenti, presentibus septem epyscopis et domino rege fratre suo ac regina cum multis principibus & baronibus, nec non innumera utriusque sexus diuersarum nationum multitudine, spreto regni fastigio et omni gloria

[Fol. 171 v.] mundana contempta, cum septem nobilissimis regni sui uirginibus, ut columba innocua de diluuio nequam seculi ad archam sacre religionis conuolauit. Cumque in monasterio, crinibus tonsis, uestes regias deposuisset fletibus et luctui, ut Hester altera, apta indumenta suscepit,—quatenus Clare matris sue pauperi se habitu conformaret & gestu. Sic¹ [se] 15 elongauit fugiens a periculis mundi procellis, [et] salutis sue anchoram supra petram que Cristus est² fiducialiter collocauit. Ad hanc religionis solitudinem pennis affectionis transmigravit, ut in ea puritatis & pacis interne soliditatem seruando suauitatem eterne dulcedinis palato mentis pregustaret. In
[Fol. 172 r.] hoc an|tro paupertatis³ amore pauperis crucifixi et dulcissime 21 matris eius usque ad mortem se recludens, quasi mirra electa suauem diffudit fragranciam sanctitatis. Nam ipsius exemplo plures illustres persone Polonie partibus ceperunt monasteria⁴ construere, innumere nobiles uirgines & uidue ad religionem 25 confluere, et in carne preter carnem uiuentes celicam uitam actitare.

¹ MS. repeats "sic". ² M., W. and B2. add "der war got".

³ M., W. and B2.: "in der hol ganczer vnd rehter armut".

⁴ M.: "grosse munster sant Clarn ordens in irn ern". W. omits "in irn ern". B2. omits "sant Clarn ordens".

schwester sant von sant Claren orden, die den orden anfeng¹
 vnd lert. Do sant ir der babst funf schwestern von santen
 Claren orden; die enpfeng sy mit grosser fröd vnd begirt irs
 hertzen vnd würden mit aller er vnd andacht in daz closter
 gefürt an sant Martins tag; vnd des selben tags do führen auch 5
 siben junckfrawen mit ir in das selb closter, der aller edelsten
 höstgeboren² die in dem kunigrich waren mit grossen eren
 und wunderlicher geziert. Dar nach da das³ geschach,
 do ward die loblich magt vnd die gottes erwelte gemahel
 Angnes noch hitziger vnd hertzlicher enzindet mit göttlicher 10
 mynn vnd mit himelscher [begird vnd gedacht daz sy die welt [Fol. 189 v.]
 vnd all weltlich er vnd wirdigkeit, fröd vnd gezeirt, gentzlichen
 wolt lan vnd sich vnsrem herren wolt geistlich opfren vnd
 geben vnd got dienen in volkumner 'armūt vnd demütigkeit;
 vnd besamlet einen kuniglichen vnd herlichen hoff vnd lüd zu 15
 den hoff siben bischoff, die höchsten vnd⁴ achtberesten die in dem
 kunigrich waren vnd iren brüder den⁵ kunig vnd sein frawen
 die kunigin vnd ander ir frund ein mihel teil vnd ander fursten
 vnd herrenfryen gar fil vnd ander edel lüt beiden frawen vnd
 man on zal vnd on massen fil; vnd cleidet sich selber mit 20
 aller der zirt vnd richlichkeit vnd bereitshaft, als die welt geleis-
 ten mag vnd ire junckfrawen siben mit ir, die waren in all masz
 gecleidet vnd geziert als sy selbs. Vnd an dem heiligen [Fol. 190 r.]
 pfingst tag da leit disse edele furstin ir küniglich cleider vnd
 alle ir gezeirt von ir vor dem kunig vnd der kunigin vnd 25
 vor ander ir frunden vnd vor den siben bischoffen vnd den
 andren fürsten vnd herren, die sy all zu den hoff geladen
 het, vnd ward do vor allen die, die da gegenwirtig waren
 gecleidet mit dem aller er mesten vnd verschmesten gewand
 als die schwestren von sant Claren orden tragent, daz het sy 30
 ir heissen bereitten ir vnd den siben junckfrawen, die sich mit
 ir ergabent vnd koment in demselben armen verschmechten
 gewand in daz closter das sy gemacht het sant Claren orden

¹ MS. "anfang".

² MS. "gerborn".

³ MS. reads "dar nach dar nach," but a second hand has deleted the first "nach" and added "da das" in margin.

⁴ MS. "obersten" deleted.

⁵ MS. "dem".

DE MAXIMA HUMILITATE IPSIUS & OBEDIENCIA.

Qvia uero spirituali fabrice humilitas est necessaria, tamquam ceterarum uirtutum stabile ac solidum fundamentum, quam tocius perfectionis exemplar dominus Jhesus Cristus uerbo docuit & exemplo, ideo Agnes, ut uera Christi discipula | in oculis suis humilis, de se semper humilia senciebat, omnes superiores se arbitrans in uirtute. Propterea toto tempore uite sue prelacionem sui ordinis declinavit,¹ parere malens humiliter quam aliis imperare, et inter Christi ancillas minima & abiecta ministrare pocius quam ministrari summi exemplo magistri. Stupam calefacere & coquinam pro conuentu sororum parare uirgo egregia non horrebat, sed & specialia fercula suis mundissimis manibus cum magna deuocione parata infirmis ac debilibus fratribus mittebat, cum Martha² ministra Christi sollicita, dominum in suis pauperibus reficere satagendo. Scutellas & cetera coquine utenſilia cum magna cordis hylaritate lauabat, habitacula³ quoque sororum & diuersas in-

¹ See note X., p. 171.

² M.: "wann sy in der arch irs gots vnd irs herrn ein fleiszige dinern wolt sein". W.: "in der archa ires gotes". Bz.: "in der archen irs gotes". The translations suggest that in Y "Martha" was corrupted into "in archa". This would happen very readily as "m" would be read as "in" and the letters "t" and "c" are often almost indistinguishable in MSS.

³ MS. "habitabula".

zu Brag in der stat. Da ward weinen vnd clagen überal von reuw vnd andacht vnd von grosser besserung vmb¹ so vngeschröttet vnd vngewonliches bilds, daz ein so höhe fürstin so grosse er vnd wirdigkeit der wölt het verschmecht | vnd so ein [Fol. 190 v.] verschmecht vnd arms leben an sich het genumen. In dem⁵ closter da beschlosz sy sich innen, als ob sy lebendig begraben wer; da enpfloch² sy allen wittenden wettern disser welt, als auch ir heiligen müter sant Clar det, der sy sich gelichtet an dem gewand vnd an dem leben vnd an dem bild, der edlen nachvolgerin vnd tochter sy waz worden. Vnd nach irem¹⁰ bild da waren vil höher vnd edler frawen, die auch closter machten sant Claren orden vnd da innen vnsren lieben herren deinten in himelschlichen vnd³ engelschen leben bysz an iren tod.

DAS VIERD CAPITEL VON IRER GROSSEN DIEMETIKAIT VND GEHORSAMKAIT.

Wann⁴ nun daz geistlich gebeuw aller tugent vnd volkumnes¹⁵ lebens nit bestan mag, es en hab denn einen starcken vnd edlen grund die heiligen demüt, die ein behutterin vnd ein behalterin ist aller tugent vnd göttlicher lieb vnd gnad vnd gab an | den [Fol. 191 r.] menschen, die got selbert het der ein [exemplar]⁵ vnd form was aller volkumenheit vnd heiligkeit [vnd] wolt[e sy]⁶ [/]eren vff²⁰ ertrich mit wortten vnd mit bild; . . . des ware jungerin vnd nachvolgerin disse edle kunigin Angnes was; die sich selber so gar ser verwarf, daz sy die nyderst vnd die verschmecht wolt sein vnder den andren schwestren an allen dingen vnd achtet sich selb nit andres denn als ob sy wer ein hinwurf²⁵ aller lüt. Sy wolt nie kein ampt in dem orden han vnd hielt sich nit anders an allen dingen, als ob sy der andren aller⁷

¹ MS. "un".

² MS. "enpfalch".

³ MS. repeats "und".

⁴ The construction is distinctly faulty at this point. Some words must be supplied before "des waren".

⁵ MS. first reads "explan" deleted, and then "expēlar".

⁶ MS. "welt eren vff ertrich mit wortten und mit bild des waren jungerin vnd nachvolgerin dissen edlen künigin Agnes was".

⁷ MS. reads ".deinst vnd" deleted.

mundicias furtim purgabat, omnium facta peripsima¹ propter Cristum.² Sed & stupende humilitatis excessu deliciositatem obliuiscens ingenitam, infirmarum sororum ac leprosorum hominum fetentes pannos & sordidos pia sibi cautela procurans 5 affери teneris manibus abluebat, adeo ut ex frequenti talium locione propter mordacitatem lexie et smigmatis manus haberet sepius sauciatas. Veste insuper eorundem laniatas sub noctis silencio consuebat, nolens eorum que gerebat alium quam deum inspectorem habere, a quo solo mercedem piorum [Fol. 173 v.] expectabat | laborum. Igitur, ut gemmula carbunculi in ornamento auri, sic et generositas huius preclare uirginis humilitatis decore preradians, ipsam deo amabilem et ceteris imitabilem reddidit, et ad amplorum diuinorum carismatum ubertatem illius uirtute qui ponit humiles in sublimi prouexit. Cum 15 autem sanctitas mirabilis ad aures sanctissime Clare uirginis peruenisset, illa tam nobili prole diuina gracia fecundata gaudens, magnificauit altissimum, eamque³ crebrius suis graciiosis litteris materne reuerenter ac affectuosissime consolans, studiose in sancto proposito confortauit, regulamque suam 20 per bone memorie Innocencium quartum confirmatam ueluti

[Fol. 174 r.] pignus hereditarie successionis eidem transmisit. Quam agna Christi deuote suscipiens denuo per felicis recordacionis dominum Alexandrum quartum pro se & sororibus sui monasterii perpetuis temporibus obtinuit confirmari. Cuius sacre regule 25 professioni se uinciens districcione obediencie que prepollet uictimis, quasi uite hostia paciforum mactabat assidue propriam uoluntatem. Toto nempe conamine mentis regularis obseruancie intendebat, non iota statutorum uel apicem pretermittens, ut sine offendiculo uiam mandatorum dei percurreret 30 superiorumque iussionibus quoad uixit cum humilitate &

[Fol. 174 v.] reuerencia magna parebat, iugum sancte obedientie ac onus

¹ An allusion to 1 Corinthians iv. 13.

² M., W. and Bz. add : "daz die swester ir zell vnd wonung rein vnd sauber funden vnd daz sy in reinikeit wurd vor dem anplik gotes vnsers herrn gefunden vnd in rechter dymutikeit".

³ M., W. and Bz. : "die lieben junkfrawen sant angnesen".

deinerin wer. Es was kein werck in dem closter so vnrein noch so verschmecht, sy nem sich es an, es wer in der kuchin oder anderswa. Die schusselin vnd die heffen vnd waz in die kuchen gehort, daz¹ wüsch sy alles mit grosser fröd vnd begirt irs hertzen; der schwestren hüssl vnd andren iren⁵ vnsubren ding flisz sy sich inen zu sybren; den siechen vnd den krancken brüdren vor dem closter vnd auch andren siechen, den wolt sy nun selbert kuchen vnd mit als grosser begird vnd andacht als ob sy es got selb solt dün, des gelider sy waren. Vnd so sy denn die spisz wol bereit het, so sant sy¹⁰ es für daz closter den siechen, den sy es bereit het. Sy sant auch zu den vsetzigen vnd wassersichtigen lütten, | daz sy[Fol. 191 v.] allen ir vnreinen vnd schmackenden tücher santen vnd wusch inen vnd sant sy inen rein vnd schön wider. Sy wusch auch den schwestren allen ir vnreinen düber, die sy hetten in dem¹⁵ closter, daz ir zart hend dick schrunden vnd zerbrachen von den scharpfen lögen. Den maltzensichtigen² vnd andren armen, vnd dürfftigen, den nat sy vnd macht in ir alt zerbrochen gewand wider vnd sas dick nachtes dar über, daz es nemet gewar wurd oder sech, denn got allein, durch des mynn sy auch alle²⁰ ding det. Vnd als die edel gemmen³ carfunkelstein schinet in der geiziert des goldes, also macht sy ir grosse deimietigkeit loblichen vnd mynnigklich schinent vor got vnd den lütten, wann ir heiligkeit ward bekant⁴ ver vnd nach. Vnd⁵ ward auch sant Claren, der heiligen mütter, ir heiliges leben kunt²⁵ geton; do ward sy vnmessigklich frö vnd lobt den almechtigen got, der ir so ein edle vnd so ein gar heilige tochter⁶ het geben; vnd schrib ir gar mynnigklichen | vnd lieblichen bryff[Fol. 192 r.] an dem⁷ sy sy mit mütterlichen truwen gryst vnd trost sy vnd störckt sy in got, vnd an seinem deinst vnd an seiner³⁰ mynn; vnd sant ir die regel die ir der babst Innocencius der

¹ MS. reads " swüsch ".

² MS. reads " wassersichtigen," of which " wasser " is deleted; " maltzen " is added in the margin.

³ MS. reads " gennen ".

⁵ MS. adds " nach " deleted.

⁷ MS. " demen ".

⁴ MS. " bedanck " altered to " bekant ".

⁶ MS. reads " ir " which is deleted.

virdt het geben. Wann da sant Clar den orden anfeng, da bat
religionis artissime propter amorem domini suaue reputans et
leue.

DE SANCTA & UERA PAUPERTATE IPSIUS.

Paupertas altissima,¹ qua humiles spiritu mercantur regnum
celorum, tanto federe menti ipsius inheserat, quod in rebus
transitoriis atque caducis nil proprium uellet habere, nichilque
cuperet possidere in terra moriencium, ut porcio eius & here-

¹ M., W. and B2. all mistake nominative for vocative, "O du hohe armut".

dem clost' wolte ziehe. vn̄ do habt M. pr.
mohren auf gehaben.



Das ist Sand Agnes Sand. Warē freud'. die re freud'
göt für Si hat. da wāo G als fiver. das si si nie

HOW SAINT AGNES BY VIRTUE OF SAINT CLARE'S PRAYERS IS
SAVED FROM BEING CARRIED AWAY FROM HER CONVENT.

(From MS. M.281 Royal Library, Dresden.)

sey den selben babst, daz er ir die regel rechter armüt wolt bestetigen vnd beiden vns zu trost vnd vnsren orden zu eren vnd zu bestetigung. Da schrib ir der babst mit seiner selb hand die erst form vnd mas der regel; die sant die heilige müter sant Clar der heiligen sant Angnes, die enpfing sy gar 5 fröhlichen vnd begirlichen vnd bat den babst Alexander, daz er auch auch ir vnd irm closter die selv regel bestetet in ewiger armut, daz weder sy noch daz closter eigen noch erb nymer gewinen solt. Des gewerd sy der heilig vater der babst nach allem irm willen. Disse regel gelobte sy zu halten vntz an 10 iren tod, vnd hielt sy auch als gar strenglichen alles [daz sy [Fol. 192 v.] von ir regel oder von ir setz oder von des ordens gewonheit halten solt, daz heilt sy alles mit grossen flisz vnd andacht bisz vft den jungsten punctum, wann sy wist wol den geistlichen menschen nit nützers noch loblichster vnd got genemer¹ ist 15 von einem jeglichen menschen, daz geistlich ist, den[n] rechten waren volkumen gehorsam; wann da mit werden sy den martarier gelichtet, vnd verdienent auch der martarer lon vnd grösser lon denn die martarer, wann die martarer opferent sich mit einem tod vnsrem lieben herren, doch schier nempt es ein end, aber 20 geistlich lüt die lyden als mengen tod als sy iren eigen willen brechent, wann als dick vergiessent sy irs hertzen blüd. Als auch der prophet spricht von geistlichen lütten "*propter te mortificamur tota die*". Daz spricht in tuschem also "Herr, wir werden all tag² gemartret vnd getödtet durch deinen 25 willen" mit dem schwert stetiger gehorsam. Vnd da von was ir auch die strengen vnd des schwert der heiligen [gehorsam [Fol. 193 r.]] sonst licht vnd susz durch die mynn vnszers lieben herren Jhesu Cristi.

DAS FÜNFT CAPITEL VON IRER WAREN VND WILLIGEN ARMÜT.

Die waren vnd willigen armüt, mit der die demuttigen 30 gottes rich kuffent vnd an sich ziechent als zu einem eigen erb—als auch vnser lieber her sprichet in dem ewangelio

¹ MS. "gememer".

² MS. repeats "ge".

ditas esset dominus in terra uiuencium. Vnde cum uenerabilis dominus Johannes Gayetanus¹ sedis apostolice cardinalis, tempore concilii Lugdunensis sub decimo Gregorio celebrati, per litteras sibi suassisset ut propter maliciam dierum & in-

[Fol. 175 r.] stancia tempora periculosa possessiones | aliquas pro se & suis
6 sororibus compararet, forti restitit animo, magis se uelle
astruens omni penuria & egestate deficere quam a Cristi
pauperie, qui propter nos egenus factus est, ulla tenus declinare.
Cumque a germano suo domino rege Venezlao & aliis principi-
10 bus large sibi elemosine mitterentur, uolens sibi facere de
mammona iniquitatis amicos, unam partem ad decorum reli-
quiarum uasorum ac ornamentorum ecclesie, cum omnia
magna diligencia acquisisset, conuertebat, alteram uero pro
necessitatibus suarum sororum, terciam uiduis orphanis leprosis
15 aliisque pauperibus occulte procurabat erogari, ut sic pondere
[Fol. 176 r.] terrenorum tamquam | gippo camelii deposito per angustam
portam paupertatis in eterna tabernacula & amplissimas celi
diuicias foret ydonea introire.

Denique annorum plurium labente curriculo post mortem
20 incliti domini regis Premisserii cognomento Ottakari, qui eam
non ut amitam sed ut matrem diligens honorabat et omnia
necessaria largiter ministrabat, deo permittente qui electos suos
in hoc mundo quandoque sinit egere, ut felici commercio pro
terrenis celestia & pro perituris recipient se[m]piterna, tantam

¹ See note XI., p. 171.

“selig sind die armen, wann daz himelrich ist irer”—daz hat die heilig junckfraw vnd disse furstin mit gar grosser begird vnd mynn an sich genumen, daz sy nichtz zergenliches guttes wolt haben noch begert zu haben hie vff erttrich durch die mynn vnsers lieben herren, Jhesu Cristi, der auch in der 5 höchsten vnd strengesten armüt leben wolt durch vnsren willen all sein tag die er vff erttrich lebt. Vnd es sant ir ein erber man, der hiesz Johannes Gaytanus,¹ ein cardinal der sant Claren ordens vnd der mynder bruder ordens pfleger was,² wann er | waz dem orden gesetzt von dem heiligen vatter dem [Fol. 193 v.] babst, der sant ir sein brieff vnd bat sy gar flissiglichen vnd 11 reit ir mit vetterlicher truw, das sy vnd ir closter eigen vnd erb solten haben durch meinger hand freiss vnd kumer vnd not des lands, von mysswaschen vnd menger hand ander sach vnd freiss.³ Do wider stand sy mit festem hertzen vnd gemüt vnd sprach, sy wolt ee von gepresten vnd von armüt ee sterben e dann sy sich wolt von der heiligen armut scheiden, von der nachvolgung vnsren lieben herren Jhesu Cristi, der durch vnsren willen wolt arm sein hie vff erttrich vnd wolt leben in der strengen armut; dem wolt sy nachvolgen vntz an iren tod.²⁰ Ir bruder der künig vnd ander fürsten santen ir dick gar richlich vnd nützber almusen. Daz heisz sy denn teillen in try teil vnd hiesz sy geben, [*eyn teil*] zu dem gotz deinst vnd altter gezieirt vnd zu andren gottes deinst;⁴ daz ander teil gab sy den schwestren zu ir notturft; daz tryt teil hiesz sy 25 heimlichen geben weissen vnd wittwen vnd vsetzigen vnd andren durftigen, mit dem sy den ewigen [*schatz*]⁵ in gottes rich wolt gewinnen; als auch der heilig sant Laurencius⁶ von dem schatz der im | geben ward, den gab er durch gottes willen vnd [Fol. 194 r.] gabs den dürfftigen vnd den armen. 30

Nun geschach es darnach nit lang, daz ir bruder der künig starb vnd ward sein sunn künig zu Beham nach im; der het sy lieb vnd ert sy nit als sein bassen, sunder er het sy

¹ See note XI., p. 171.

² MS. reads “vnd schrib” deleted.

³ MS. reads “vnd kumer vnd not” deleted.

⁴ MS. adds “in hart” deleted. ⁵ MS. “sachtz”.

⁶ See note XII., p. 172.

incurrit inopiam¹ ut uix alimenta & quibus tegeretur haberet, quod tamen cum maxima pacienza tolerauit. Quadam namque [Fol. 176 r.] sexta feria cum | ad missam sedisset, sorores magnam debilitatem eius cernentes eam de pisciculis reficere cupiebant; sed 5 unde id facerent non habebant, grandi mesticia uexabantur. Quod cernens uirgo deo dilecta, palmas protendens in celum, dulcissime risit & pro tanta penuria dominum omnipotentem benedicens, sororibus dixit: "Laudate, filie, dominum quia pauperem uitam gerimus, & si paupertatem seruauerimus ut 10 debemus, non deseret nos dominus in tempore malo".² Et ecce deus tocius consolacionis desiderium pauperum exaudiuit et tante necessitati prodigo dignatio succurrerit. Nam soror [Fol. 176 v.] portaria pro quisbusdam negotiis uadens ad rotam, per | quam res necessarie sororibus immittuntur, inuenit stantes in dicta 15 fenestra pisces fundulos nuncupatos, quibus ancilla Christi libenter uescebatur, omnino secundum eius placitum preparatos. Quibus repertis pulsans rotaria, interrogans quis nam eos adtulisset, cui ne assignare deberet, nullum inuenit responsorem. Tandem cum magno gaudio eos Christi famule 20 afferens, modum quo ipsos inuenerat enarrauit. At illa plus de miseracione diuina ex qua sorores in paupertatis proposito firmarentur quam de refectione sui corporis agens gracias bonorum omnium largitori, in Christo salutari suo domino exultauit.

¹ M., W. and B2.: "vnd der selb kunk Octagarus in solche armut fiel". The common German source Yr. evidently misunderstood this whole passage, representing the king as being the subject of it, instead of Bl. Agnes. Thus later: "Do die swester wolten zu tisch sizen vnd gedachten dez kungs grosse armut"!

² M., W. and B2. add: "er gibt vns hie genod vnd dort daz ewig leben".

lieb als sein eigen mutter vnd gab ir alles daz, das sy vnd ir closter bedorfft, die wil er lebt; aber darnach do er gestarb, do verhengt got uber sy durch merung irs lons vnd vm ir ewigen seligkeit vnd durch bewerung ir tugend vnd ir volkumenheit, daz sy in so grossen gepresten kam vnd armut, daz 5 sy fil kum ir bar notturfft mocht han an spisz vnd an gewand, daz sy ir lebens natur da mit kom mocht hin bringen vnd kam dick zu grosser kranckheit vnd armut, daz ir von armut geprösten wolt sein, das sy nit zeleben het. Vnd zu einem mal da sy zu disch sasz, da ward sy gar kranck; da hetten ir die 10 schwestren geren kleine fiszlin geben oder etwas anders, da mit sy sy möchten wider bringen; da enhetten sy ir nichtz nit zu geben noch nichtz da mit sy ir wider möchten geholfen han, vnd waren dar vmm ser betribt. Da sy daz sach, die gelybte gottes gema|hel vnd die edel furstin, da lachet sy gar [Fol. 194 v.] frolichen vnd hüb ir hend vff gegen den himel vnd lobt got 16 von hertzen, da sy sellichen gepresten sach vnd armut, vnd daz sy sellichen gepresten vnd armut solt durch gottes willen lyden, vnd sprach denn zu den schwestren "Fil lieben schwestren, loben i den ewigen got, der vns dar zu erwolt hat, 20 daz wir sellichen armut vnd gepresten sollent lyden vm vnszers herren wyllen, der ouch vmm vnszern willen arm wolt sein vff erttrich; vnd sind des sicher, beliben wir stet an der heiligen armut, als wir sollent vnd als wir got gelopt hand, got lat vns nymer". Da det der milt got nach seiner gewon- 25 lichen gütte vnd erbermt, vnd trost die armen schwestren in so strenger nott mit einem wunderlichen zeichen. Da die weind meisterin an die winden wolt gan, da man vss vnd in gibt vnd verzichtet was man bedarf, da sach sy angefert in ein fenster, da stunden cleine grindelin, wan die as sy geren, vnd 30 waren gar wol bereit nach allem iren willen. Die porttnerin wundret gar ser wer vyschlin¹ dar bracht het, oder wie sy dar kumen werint vnd klopfet an der | winden vnd fraget. Ir [Fol. 195 r.] kund nemet dar von sagen, wer die vischlin² dar bracht het oder wie sy dar werend kumen; da ward sy gar fraw vnd 35

¹ MS. "fislin" deleted.

² *Ibid.*

[Fol. 177 r.] Alio tempore, cum fames ualida | regnum Bohemie premeret uehementer, die quadam in monasterio sororum diuinis officiis consumatis instabat hora prandendi, et nec unus panis habebatur, unde famis periculo subueniri potuisset. Quo a dispensatrice comperto, fiduciam habens in domino ad oracionem confugit, obsecrans ut misericors dominus qui aperiendo manum suam implet omne animal benedicione, ancillis eciam suis daret escam in tempore opportuno.¹ Interea² soror hostaria pergit ad rotam, fratrem aliquem petitura ut pro sororibus per auxilium panis acquiratur, de quo unaqueque saltem modicum

[Fol. 177 v.] quid accipiat ad malum inopie temperandum. Et apro pinquans rote inuenit eam candidissimis panibus plenam. Quis autem eos attulerit & ibi reposuerit, solus ille nouit qui nichil ignorat. Credendum est sane illius uirtute panes predictos pro inclusis Cristi uirginibus illuc fuisse repositos, cuius miranda potencia Danieli intra lacum leonum inclusu prandium ab Abacuc³ est allatum, cuiusque ineffabili prouidencia iumentis & uolucribus indeficiens exuberat alimentum.⁴

DE GRAUI MACERACIONE CARNIS.

Qvanta rigiditate discipline felix hec uirgo castigauerit corpus suum existens in habitu seculari, ex superioribus satis claret. Cum autem gradum regularis perfectionis consenserit, primo domesticum hostem gule uidelicet appetitum graui domabat inedia, ut carnalia desideria que militant aduersus animam potestatiue reprimeret et carnem resipiscentem legi spiritus subiugaret. Nam per plures annos in religione nullis leguminibus usa est sed tantum cepe crudo, et aliquos fructus sumebat in cibum, cupiens non uentrem cibo uoluptuoso sed mentem pocius pabulo diuine gracie saginare. Sanitatis quoque tem-

¹ MS. "opertuno".

² M., W. and B2. add: "als die heillig junkfraw sant angnes pet".

³ See note XIII., p. 172.

⁴ M., W. and B2. add: "vnd auch gibt vnd keinerley arbet nit haben denn allein der hymlich vater der speist sy".

bracht sy ir über den disch vnd seit ir, wie sy ir worden werend. Do lobt sy vnsren lieben herren von hertzen dar vmb vnd waz fil fröwer dar vmm, daz got die schwestren gesterckt het mit dem zeichen der heiligen armut denn si durch ir selbs willen von den vischen wurd gespist oder⁵ getrost.¹

Zu einer andren zit da waz grosses hungerjar über alles kunigrich zu Behem, vnd da sy zu disch solten gan, da en hetten sy in allem dem closter nit als fil als ein einiges brot; da geng die schwester, der da daz bevolen waz zu ir¹⁰ vnd bat sy daz sy vnseren herrenbett, der die vogel spiset in den lüfftten vnd die tier in dem wald, daz der auch vns arme kind well besorgen vnd für sehen. Vnder des, da die schwester mit ir redt, da geng die portnerin an die winden, daz sy einen bruder wolt vsz senden, der in brot precht, daz¹⁵ doch eiglicher schwester etwas brottes wurd, do mit sy den tag hin kumen mocht. Da die portnerin zu der winden kam, da fand sy die winden vol des aller wissesten | vnd besten brotz [Fol. 195 v.] daz ye gesechen ward. Wer daz brot dar bracht oder wie es dar kem, daz weist der allein, der die seinen in notten nit lat. ²⁰

DAS SECHST CAPITEL VON IRER STRENGEN KESTIGUNG IRES LEIBS.

Wie gar schwerlichen vnd strenglichen disse heiligen vnd loblichen magt vnd junckfrawen sich selber kestiget, da sy noch in weltlichem gewand waz, daz mag man dar an mercken, wan da sy nun acht jar alt was, da vnder zoch sy ir selbs alles daz das ir lustlichen möcht sein oder tröstlichen, es wer²⁵ an spisz oder an andren dingen vnd² den advend vnd die gemeinen vasten der cristenheit übervastet sy all vss, daz sy nit anders asz denn win vnd brot; vnd da sy dennoch vil jung waz, da trüg sy ein hert herrin hemet an irem zartten jungen lyb vnder kuniglichem gewand vnd gezeirt,³ aber³⁰

¹ MS. adds "mit fiszen" deleted.

² MS. reads "vnd fastet in dē advend," etc., with "fastet" deleted and "in" added in later hand.

³ In MS. "ziert" written above.

pore in quadragesima communi¹ & quadragesima sancti Martini² quarta & sexta feria & ultimos dies ante quatuor festa

[Fol. 178 v.] uirginis gloriose | ac omnium sanctorum per anni circulum in pane & aqua ieunauit, ut ipsis suffragantibus ad gloriosam 5 ipsorum societatem pertingere mereretur. Sed nec defecto ieuniis corpusculo indulgebat, quin penas ipsius augeret et graues apponeret cruciatus. Portabat cilicum de pilis equorum nodose confertum quod eciam corda de consimili pilo facta stringebat ad carnem. Teneros quoque artus ac 10 inbecillos flagello nodoso de corrigia facto dure frequencius uerberabat. Non iam uestitu deaurato, ut regina, prefulsit: non amiciebatur mollibus ut olim existens in domo regia, que eciam tunc proposse uitabat; sed ut pauper-
[Fol. 179 r.] rima Cristi serua utebatur contempto in|dumento, non ad 15 ornatum corporis sed ad nuditatis tegumentum, ut omnis gloria filie regis esset ab intus in puritate conscientie & decora uarietate uirtutum. Igitur propter magnam austera-tem diu patratam decor uultus eius deperiit, corporis uigor emarcuit, oculi caligauerunt pre lacrimis et consumptis carnis 20 ossa pelli coherebant. Sic dominice passionis sectabatur uestigia, sic penalites multimodas perferebat, cupiens pro temporalis afflictionis amaritudine ad eterne consolacionis brauium peruenire.

DE STUDIO ORACIONIS & MIRA DEUOCIONE IPSIUS ERGA SACRAMENTUM ALTARIS.

[Fol. 179 v.] Ignis delectionis diuine, qui in ara cordis uirginei semper | ar- 25 debat, sic ipsam per iugem deuocationem sursum agebat ut inter

¹ M. and W. have nothing corresponding to "in quadragesima communi";
B2. "in der gemeinen vasten".

² See note XIV., p. 172.

darnach da sy zu geistlichem leben kam, do erdott sy gentzlichen an ir selb all lyplich gelust vnd begirt, die all zit stritten sind vnd fechten wider den geist, vnd durch daz daz sy ir selbs lib dar zu brecht, daz er dem geist vndertenig wer vnd gehorsam. | Da waz sy vil jar in dem orden, daz sy [Fol. 196 r.] gekochter spisz weder von schmaltz noch ander gekochet⁶ spisz wolt essen, sunder all zit ass sy nun rochen zibel vnd knoploch vnd etlich ander rochen¹ frucht, daz sy da mit die natur hin brecht mer dann daz sy von der spisz keinen lust mocht haben. Da sy gesund waz, so vastet sy all zit in der¹⁰ vasten vnd in sant Martins vasten² an der mitwochen vnd an dem fritag zu wasser vnd brot vnd vor jeglichem hochzit vnser lieben frawen auch zwen tag³ vnd aller der heiligen die durch daz jar sind, der abe[n]t vastet sy auch all zu wasser vnd brot. Sy trûg auch ein hert herrin hemet zu nechst an¹⁵ irem lib, daz waz gemachet vnd zusammen gestrickt mit grossen hertten knoden vnd ross har, vnd daz selb hemmet gûrt sy vmm sich mit einem starcken seil auch von ross har gemacht, daz man ir die knoden in irem lib sach. Sy nam auch starck vnd vngefug dissic平lin mit einer handgeisel, da waren²⁰ gross knepf⁴ an gemacht. Die marter vnd daz liden [Fol. 196 v.] vnsers lieben herren lag an irem hertzen vnd in irer sel als ein mirren büßelin; da von waz ir licht die liplich kestigung vnd pin, die sy ir durch mynn irs gemyntten gemahels, Jhesu Cristi, antûn mocht oder liden durch got. Sy het sich selb dar zu²⁵ bracht mit strenger abstinentz vnd pin, die sy von iren kindlichen tagen ir selb an getan het, daz ir kuniglich antzlitz vnd farb verblichen vergangen waz, vnd das ir alles ires libes kraft gentzlich engangen was, das sy kum der blossen hut hett ob dem bein vnd waren³⁰ ir ougen vnd ir gesicht von überigen weinen dunckel worden.

DAS SIBEND CAPITEL VON IREM GEBET VND VON IRER ANDACHT.

Das fur göttlicher mynn bran stettiglichen vff dem altar irs megentlichen hertzen, daz sy auch krefftlichen vff zoch in got,

¹ MS. "spisz" deleted. ² See note XIV., p. 172. ³ MS. "vor" deleted.

⁴ So MS.; an unusual form for "knepf".

capedinem suum dilectum quereret, a quo pariete mortalitatis seiuncta eidem vniri spiritu gestiebat. Secretum namque oratorium nacta, clauso ipsius hostiolo quasi continue solitaria manebat, illis horis exceptis quibus eam communitati sororum 5 oportebat adesse. Ibi diuinis desideriis inardescens pennis contemplacionis supra se leuabatur. Ibi lacrimarum fluentis conscientie stratum rigabat, ibi oracioni perseueranter insistens dulce ac familiare colloquium cum dilecto serebat. Contigit enim aliquociens quod sorores, redditum eius ab oracione propter [Fol. 180 r.] necessitatem aliquam circa oratorium | ipsius prestolantes, ipsam 11 ad dominum loquentem audirent, & quasi uirilem uocem ualde suauem eidem perciperent respondentem. Quando uero egrediebatur de oratorio, facies eius multociens sic lucebat quod uix eam aliquis intueri ualeret, quia nimirum eterne 15 lucis radius, qui contemplantis mentem interius celesti claritate perfuderat, mirabili redundancia carnem exterius splendescere faciebat.¹

Quadam denique sexta feria quodam nobili uiro ex parte regis ad eam directo, una de sororibus nomine Benigna² que 20 sibi seruiebat ad oratorium ipsius cicius properavit ut eam ad prefatum nuncium euocaret. Vt autem predictum oratorium [Fol. 180 v.] latenter | intrauit, uidit eam totam mirabili claritate quasi nube lucida circumdatam, propter quam faciem eius nullatenus uideri potuit, sed effigiem tantum humani corporis in ipsa luce utrumque conspexit. Qua uisione nimirum stupefacta silenter

¹ M., W. and B2. add: "als ein liechten stern".

² M., W. and B2.: "Benignosa".

wann all ir synn vnd yrs hertzen begirt waren vff gericht zu
 iren gemynnten, den sy all zit begeren was mit grosser begirt,
 wann sy enscheit jetzunt nit anders von got denn die dynn
 wand yrs libs vnd das töttlich leben. Sy hett ein heimlich vnd
 ein sunder betthūsz, da was sy all zit inn, wann sy by der 5
 gemeint nit solt sein oder von gehorsam nit anders | hett zu [Fol. 197 r.]
 tün, wann die gehorsam noch die gemein versumpt sy an
 keinen dingen. So sy denn in irem betthūsz was, so ergab sy
 sich denn dem gebet¹ vnd der andacht also gar inerlichen, daz
 sy mit begirt vnd mit mynn enphlamet ward vnd in ir selb 10
 erhaben ward über sich selv mit lütterer contencion vnd
 vff gezogen.

Da wünsch sy vnd reinet ir concientz mit iren trehern, so
 hett sy denn ein heimlich kossen mit irem gemynnten
 gemahel. Es ges[ch]ach² dick, so man ir bedorft vmm 15
 etlich sachen, daz denn die schwestren vsswendig vor der tür
 standen vnd warteten, wan sy selv her[ūsz]³ kam. So
 hortten sy, daz sy gar lieblichen vnd mynnklich redt mit
 vnsrem herren vnd hortten auch denn gar ein lieblichen susse
 stim, als ob ir vnser lieber her wider entwurt aller ir red; 20
 vnd wenn sy denn herūsz kam vnder die sch[w]estren, so
 schin vnd licht ir antlitz mit als grossem liecht vnd wunder-
 licher clarheit, daz man sy kum mocht an sehen, wann daz
 liecht der himelschlichen clarheit het ir hertz vnd sel innwen-
 dig als krefftiglichen durchgangen vnd erlicht, daz es an iren 25
 antlitz vss prach vnd schin mit wunderlicher clarheit.

Zu einem mal sant ir bruder der kunig einen | herren zu ir, [Fol. 197 v.]
 der ir etlich bottschaft von seinen wegen solt sagen. Da der
 her dar kam, do geing ein schwester nach ir, die hiesz Benigna
 vnd wolt heimlichen zu ir gan. Da sy hin in kam, da sach 30
 sy das sy ein himelsch liecht het vmmvangen oder vmbgeben,
 vnd waz daz so gar starck vnd clar, daz sy ir nit anders mocht
 gesehen denn als eins menschen bild enmitten in dem liecht.
 Da die swester daz gesach, da erschrack sy vnmeslichen ser
 vnd geng still schwigent wider vss vnd sprach zu dem herren, 35

¹ MS. "gebott".

² MS. "gesach dich," "dich" being deleted.

³ MS. "her hūsz".

egreditur, dicens nuncio memorato quod eam in oracione positam non presumeret impedire.

Alio tempore in die ascensionis domini cum duabus sororibus Benigna & Petrusca¹ in orto ultra chorum sororum horas 5 dicendo, in medio earum disparuit. Quibus pre stupore loqui mutuo non audentibus, quasi post unius hore spacium in eodem loco in quo prius steterat iterum repente apparuit. In- [Fol. 181 r.] terrogata uero a sororibus predictis ubi fuisset, | dulciter quidem risit, sed ad interrogatum non respondit. Credendum sane 10 est quod ascensiones virtualium graduum in corde suo dis- posuerat, & post Cristum ascendentem corde concenderat; ideo eam diuina uirtus eciam corporaliter uehebat. Quadragesimali eciam tempore misteria redempcionis humane ad memoriam crebrius reuocando, tanto suspendebatur deuo- 15 cionis excessu ut quasi continue celestibus inhians, magis angelicam quam humanam inter homines ageret uitam. Dum oracione consumata ueniebat aliquando ad sorores, quod tamen erat satis rarum, non ociosum seu uanum aliquid ex eius ore processit, sed flammea & mellica uerba de celestibus pro audien- [Fol. 181 v.] cium edifica|cione promebat, uix ualens reprimere lacrimas & 20 singultus, cum de domino deo aliquid inter sorores diceret, legeret uel audiret. Cuius moleste ferens hostis antiquus sanctitatem, cum uice quadam ab oracione de loco in quo circa unam fenestrulam quandoque legebat & orabat per 25 gradus descendere uellet, ipsam per dictos gradus precipitauit sic grauiter, quod cubitus ipsius a iunctura debita separatus magnum ei dolorem pluribus diebus inflxit. Quem diuini amoris medicamine leniens, a sororibus quantum potuit occultauit. Referam unum de multis quod uirtute oracionis eius 30 dominus operari dignatus est. Accidit quodam tempore ut filia fratri sui domini regis infantula moreretur et ad monas- [Fol. 182 r.] terium in quo Cristi uirgo degebat causa sepulture deferretur. Cumque uidisset dominam reginam matrem defunctorum ploran- tem, nimia compassionē permota procidit in faciem suam

¹ M., W. and Bz.: "die ein hiesz benignosa, die ander peters". W. omits names.

sy möcht im nit werden, sy wer an irm gebet vnd sy getürst
sy nit dar an geirren.

Zu einem andren mal an einem heiligen vffartag, do stand
sy by zwein swestren; eine hiesz swester Benigna vnd [die
ander] swester Petrosilia vnd sprachen ir zit mit ein ander;⁵
vnd da sy by ein stunden, da ward sy in genumen, daz sy nit
wustent wa sy hin kumen waz. Da erschracken sy als ser,
daz keine zu der andren reden möcht von schrecken. Dar
nach über lang ward sy wider¹ bracht an die selben stat
dannen sy genumen waz; da frageten sy sy, wa sy gewessen ¹⁰
wer; da lachet sy gar güttlichen, | sy wolt es aber in nit sagen [Fol. 193 r.]
vnd hetten dar für, das sy mit andacht vnd mit begirt mit
vnszerm herren geistlich was uff² gefaren, das sy auch mit got
liplich vff gezogen ward. Sy het sich dem gebet vnd der
andacht als gentzlichen vnd als inerlichen ergeben, daz sy ¹⁵
gewonlichen getrostet ward von got mit himelschlichen trost
vnd het me ein engelsch leben vff ertrich denn ein men-
schliches leben. Vnd wenn sy denn von irem gebet kam
vnder die swestren, daz doch selten ges[ch]ach,³ so waren ire
wort also hitzig vnd füren vnd so gar süß vnd honigflissig, ²⁰
daz alle die getrost vnd gebessert wurden, die sy hortten. Vnd
wann sy von got redt, so mocht sy sich von weinen vnd
süffsetzen nit enthaltten. Des mocht der tüffel nit geliden so
grosser andacht, vnd da sy zu einer zit stund an einem hohen
fenster, da sy gewonlich bettet, vnd her ab wolt gan, do hub ²⁵
sy der tüffel vff vnd warf sy von dem obersten grat herab, das
ir ein grin verenckt ward vnd ir des armes gleich⁴ vss der
stat kam, vnd daz sy lang zit grosse pin vnd arbeit leid, vnd
verhellignet doch daz, so sy ymer meist mocht, vnd en wolt | [Fol. 198 v.]
kein artzney noch hilf dar zu dün, sunder sy wolt es lyden ³⁰
durch got als lang er wolt. Vnser her tett grosse vnd wunder-
liche ding, der ich nun eins hie will schriben. Es geschach

¹ MS. "sy zu ir selb kumen" deleted.

² MS. originally read "mit begirt mit was uff gefaren". A second hand
has added in margin after "mit" "vnszerm herren geistlich" and also after
"uff" "vnsern herren". The latter addition appears superfluous.

³ MS. reads "gesach".

⁴ MS. reads "geliech" with "gleich" above it.

iuxta feretrum & orando sub silencio cepit dicere istud re-sponsorium "Qui Lazarum resuscitasti & cetera".¹ Et ecce exanime corpus & frigidum subito cepit calere et uene ut in uiuentibus mouebantur. Anima uero defuncte uirginem 5 Cristi orantem sic allocuta est "Cur me reuocas de gaudio in exilium & miseriam? Scito, si hoc feceris, nec parentibus meis nec ulli uiuenti fieri umquam potero in solamen."² Quod [Fol. 182 v.] audiens | uirgo dei orare pro ipsius resuscitacione destitit, et statim corpusculum, quod calore & motu uenarum uiuentem 10 premonstauerat, ad frigiditatem pristinam reuersum est. Et sic in uno eodemque facto uirtus oracionis humilis que nubes penetrauerat & condescensio dei benigna qua se ad suorum uota dignanter inclinat et orantis discrecio claresceret euidenter.

Circa sacramentum altaris hec uirgo preclara mira deuocione 15 flagrabat. Quando enim communicare uolebat, ab aliis sororibus sequestrata se oracionibus & meditacionibus deuotissime preparabat. Per unam fenestram sui cubiculi ad hoc paratam [Fol. 183 r.] corpus Cristi sumebat pluribus annis, | nolens palam facere diuine uisitationis ac sue interne consolacionis secreta. Ibi 20 enim sciebat ut apicula mel dulcissime diuinitatis de petra & humanitatis oleum de saxo durissimo pregustare. Cum autem semel graui infirmitate detenta de uita corporali desperans, ad degustacionem inmaculati agni secundum morem solitum preparata deuotissime accessisset, auditu mirabili audiuuit ad se 25 dicere illud quod sumebat dominicum corpus "Agnes, nequam putes te morituram, donec pene omnes caros tuos uideris ex hac uita migrasse". Quam reuelacionem ut audierat prouinciali ministro³ & aliquibus aliis personis sub specie [Fol. 183 v.] magni secreti | reserauit. Et ita factum esse rerum securarum 30 probauit euentus.

¹ See note XV., p. 172.

² M., W. and Bz. : "Wisz daz das du mich wider rufft vnd du es tust daz ich weder vater noch muter noch keinem menschen der lebendig ist nit anders denn betrucht vnd traurig wird vnd nymant mich da von mag erwegen vnd ich ewiklich nymer die weil ich leb in keinerley freud gesetzt wird".

³ See note XVI., p. 172.

zu einem zyten daz irm bruder dem kunig ein kind starb,
 ein töchterlin, daz ward ir tod bracht zu irem closter, daz
 man es wolt begraben; vnd da sy sach das sich des kindes
 muter als gar übel gehüb vnd so grossen jamer het, do
 erbarmet es sy als ser, daz sy by der bar nider kuuwet vnd⁵
 bat stillschwigen für daz tod kind. Zu hand ward daz kind
 lebendig vnd die sel kam wider zu den lib vnd sprach daz
 kind zu ir, "O we, was wilt du dün, daz du mich von als
 grosser 'fröd scheidest vnd mich her wider bringest zu als
 grosser jamerkeit. Du solt wissen, tüst du daz, das ich lebidig¹⁰
 belib, daz all mein frund noch du noch kein mensch trost
 noch lieb an mir nymer geleben noch gesehen mag." Do
 sy daz hort von dem kind, do liesz sy ab von irem gebet
 vnd starb daz kind wider als vor. Hie merckent wie gar
 gross die krafft irs gebetz was, daz an einer stat daz tod kind¹⁵
 lebendig ward von irem gebet vnd da wider starb von irem
 gebet; also merck auch die wunderliche gnad | vnd güttin [Fol. 199 r.]
 gottes, der die seinen mit trüwen meinet vnd mynnnet¹ vnd
 inen so gar bereit vnd gehorsam ist.

All ir begird vnd gebett waz gen vnsers lieben herren²⁰
 fronlichnam, wann sy den mit grosser andacht dick enpfeng
 vnd mit grosser begird, vnd ward auch dick grösslich vnd
 wunderlich von got getrost mit sunderlicher gnad vnd süs-
 sigkeit die ir denn wider für, so sy vnsers lieben herren fron-
 lichnam enpfeng. Zu einem mal ward sy siech vntz vff den²⁵
 tod, daz sy selb vnd all ir swestren vnd die lüt an ir verzwi-
 flet hetten. Do enpeing sy vnsren lieben herren, wann sy
 wand sy welt sterben, vnd do sy jetzunt vnsers herren fron-
 lichnam enpfeng, do sprach vnser lieber her von dem sacra-
 ment zu ir "Angnes, du stirbest nit vntz daz du vil nach all³⁰
 dein fründ überlebest" Das seit sy dem provincial² gar heim-
 lichen vnd ettlichen andren iren schwestren vnd frunden, vnd
 es geschach daz sy nach all ir frund überlebt.

¹ MS, "so gar bereit" crossed out.

² See note XVI., p. 172.

DE FERUIDO AMORE PASSIONIS & CRUCIS CRISTI.

Passionem et crucem domini Agnes fidelis eius ancilla feruentissime diligebat & singulis sextis fériis circa crucifixionem ipsius occupata, deuocionem suam usque in horam nonam continuabat, stando pedibus affectionis cum mestra 5 matre Jhesu iuxta crucem et dolorose mortis eius cernendo supplicium, mentis obtutibus pre nimietate compassionis eius oculus in amaritudinibus morabatur. Hanc preciosam crucem baulare propter Ihesum fidei sue brachiis & uirtutum, quoad uiueret non cessabat. Hec enim erat sue gloriacionis tytul [Fol. 184 r.] us, hec | scala ascensionis in deum, hec lassitudinis eius suave 11 reclinatorium. Hoc ligno salutifero¹ cunctos suos labores & graues infirmitates aduersitatesque multimodas quas innocenter pertulit, uelut aquas Marath dulcorabat. Hoc suco mirifico languidis medelam prestabat et peruicacia demonum propell 15 lebat, & ut de aliis taceam, pauca nunc succincte retexam.

Quedam nobilis domina, Sophya nomine, coniunx cuiusdam militis Prage qui Cunradus uocabatur, ante fores monasterii in quo famula dei morabatur residebat. Contigit autem

¹ The common German source Y1. must have misunderstood the Latin, making this refer to Our Lord, instead of Bl. Agnes. Thus M., W. and Bz.: "Mit dem heilsamen heiligen holz des kreuzs hat der ewig got all sein arbet vnd auch swer siechtagen . . . im selber susz gemacht," at which point M. and W. stop, having nothing corresponding to "uelut aquas Marath ". But Bz. adds "als die wasser Marath ".

VEN DER MIN VND ANDACHT DIE SY ZÜ VNSZERS LIEBEN
HERREN MARTTER HET. · DAS [VIII] CAP.¹

Die martter vnd den tod vnsers lieben herren hett disse heilige vnd selige junckfraw gar innerlichen vnd krefftiglichen zu hertzen geleit vnd übet | auch sich auch gewonlichen vnd [Fol. 199 v.] flissiglichen darin vsswendig vnd inwendig mit meinigvaltiger strenger pin vnd marter, die sy ir selb lyb an tet inwendig an 5 dem hertzen mit innerlicher mitlydung vnd mit emssiger betrachtung seines lydens vnd seiner pin vnd aller meist sein übermessige mynn, die in dar zu bracht, daz er so verschmecht lyden durch vns wolt han. Vnd von über flyssiger betrachtung ward sy dick innerlichen vnd süssigklichen von 10 got getrostet vnd geistlichen gespist. Sy macht ir selber an dem frytag einen karfsrytag, daz sy denn die nacht über vnd morgens allen den tag vntz gegen nun zit in stetten mitlyden was mit vnsrem lieben herren in allen seinen lyden vnd in ieglichen sunderlichen. Sy half im sein crutz tragen mit den 15 armen ir begird vnd andacht. Sy stund vnder dem crutz mit seiner liebe[n] verweisten müter Maria ; sy half ir mit truwen ires hertzen leid² klagen alles daz lyden ires kindes. Sy stund mit ir vnder dem crutz vnd het vil manig trurig angesicht vff gegen vnsren lieben herren, der ir gegenwirttig hieng vor ir 20 an dem heiligen crutz. Da sy zu geistlichen | leben kam, da waz [Fol. 200 r.] ir die martter vnd daz lyden vnsers lieben herren ein anfang, es waz ir ein vffgang an tugenden vnd an aller heiliger übung. Sy was ein süsser trost vnd zuversicht vnd senfte rüw vnd zuflucht allen deinen die in notten vnd arbeit hertzen vnd 25 lybs sind. Sy vertreib mit dem zeichen des heiligen crütz die tüffel vnd nert fil siechen, die zeichen, die ich doch alle vnder wegen wil lossen vnd wil nun kürtzlich ettliche hie schriben.³

Es was ein ritter der het ein frawen die genas eines kindes, vnd nach der geburt ward sy als kranck vnd als gar 30 übel mygent, daz all lütt an ir verzwiffelt hetten, vnd lag fil tag

¹ MS. "das IX. cap." which is wrong; see note I., p. 169.

² MS. "tragen" deleted.

³ VON ETTLICHEN ZEICHEN DIE SY BEVIREM LEBEN TET DAS X. CAP. These words form a heading in the MS., but B1. shows that no chapter heading is needed here.

[Fol. 184 v.] dominam memoratam quadam uice post puerperium in tantum debilitari, quod per plures dies nec cibum nec potum | gustans, magis mortui hominis preferret effigiem quam uiuentis. Et ecce quadam die quasi mentis excessum paciens cepit loqui 5 dicens "O si Agnes domina mea unum mihi pomum de manu sua tribueret ad uescendum!" Fuerat temporibus multis uirgini Cristi deuota. Conradus uero maritus eius, confidens quod meritis alme uirginis coniunx eius adipisci possit sanitatem optatam, festinauit ad famulam dei, rogando flebiliter ut 10 pro sua coniuge intercedere ad dominum & ei pomum vnum mittere dignaretur, asserens si ista fierent, consors eius cupitam recuperaret sospitatem. At illa que super afflictos miserie [Fol. 185 r.] uisceribus affluebat, militis merori compaciens | ad pomerium monasterii celeriter transiuit; & nichil de pomis tam ipsa quam 15 sorores que eam seute fuerant in arbore ad quam declinauerant cernentes, signo autem mirifice crucis contra arborem facto cum inuocacione beatissime trinitatis, tria poma vni ramisculo coherencea conspexit, eaque festine carpens, memorate domine Sophye misit dicens, "Hec poma tibi a deo 20 miraculose donata secure commedas, quia ex eis prestante domino non tantum corporis sed & anime percipies sanitatem". Reuertitur uir eius gaudens, ferens antidotum salutare, et inuocato Cristi nomine ori coniugis fidenter apposuit. Que 25 [Fol. 185 v.] uirtutem dei pomis collatam senciens, continuo | attollens oculos & poma predicta rapiens, tam auide cepit commedere ac si nunquam infirmata fuisset. Sicque factum est ut uirtute sancte crucis & meritis Agnetis pristine reformaretur sanitati; et aliquibus temporibus interpositis, mortuo marito suo, sub uiduitatis habitu domino seruiens in castitate, cunctorum pau 30 perum per opera miserie mater effecta, uberiorem mentis, ut uiro dei predixerat¹, obtinuit santitatem.

Alio tempore una de soribus monasterii eius, Elyzabeth Azehmkonis² nuncupata, ob uehementem dolorem capitis decubebat, ratione cuius nec caput mouere nec sursum respi- [Fol. 186 r.] cere nec cibum nec potum | per triduum gustare ualebat.

¹ M., W. and B2. have nothing equivalent to "ut . . . predixerat".

² Name "Azehmkonis" omitted in M., W. and B2.

on lessien vnd trincken vnd on reden vnd fur halb tod; vnd eines tages da ward sy reden vnd sprach "O we, sante mir mein fraw Angnes einen aphel, den sy in iren henden het gehebt, ich genes aller ding!" Zehand¹ lief der rytter, der frawen man, selb zu dem closter vnd bat die liebe junckfrawen sant⁵ Angnes, daz sy seiner frawen einen aphel sant, den sy selber in ir hand hett gehept. Da geng sy selv in den bom gartten, ob sy ir nenet keinen | aphel do mocht vinden, den sy der [Fol. 200 v.] siechen frawen senden möcht. Da fand weder sy noch alle ir swestren in allem dem gartten keinen aphel. Da kert sy sich¹⁰ gegen einem² böm vnd macht ein crütz gegen dem bom vnd riefft die heiligen trivaltigkeit an. Zu hand do erschinen dry ephel neben ein ander gegen ir, die prach sy ab vnd sant sy der siechen frawen vnd enpot ir, daz sy die ephel ess, sy werend ir wunderlich von got worden, von den selben³ ephlen¹⁵ solt sy genessen vnd gesund werden an sel vnd lyb von dem gnaden vnsers herren. Da für der ritter frölich wider heim zu seiner frawen vnd leit ir die ephel in den mund; zu hand det sy die ögen vff vnd tet als ein mensch der von einer andren wölt kommen wer, vnd ward essen vnd trincken vnd redt vnd²⁰ genas aller ding. Dar nach über on lange jar starb ir der man, vnd nach seinem tod blyb sy ein wittwe vnd dienet vnsren lieben herren vntz an iren tod in keisheit vnd ward ein demüttige vnd ein milte müter aller armen lütten mit den wercken der barmhertzigkeit. | [Fol. 201 r.]

Es was *ein*⁴ schwester in irem closter die hiesz Elysabet,²⁶ die het einen schweren siechtag vnd pinlich wee in irem hopt, daz sy try tag was on essen vnd on trincken vnd mocht ir hopt nit geregen noch erheben noch vff gesehen. Do ward sy zu sant Angnessen bracht; da sy ir grossen nott vnd arbeit³⁰ ersach, do erbarmet es sy gar ser, wann sy het ein süszes vnd miltes hertz gegen allen denen die in lyden vnd arbeiten hertz vnd libs waren, vnd macht ir ein crütz über ir hopt vnd für ir stirnen vnd nam ir hopt düch von irem hopt vnd wand

¹ MS. repeats "zehand" deleted.

² MS. "tagen" deleted.

³ MS. reads "gartten" deleted.

⁴ MS. reads "es" for "ein".

Tandem per unam de sororibus ad uirginem Cristi difficulter adducta, cognita ipsius passione, deposito de capite suo albo uelo, infirme sororis caput iussit uelo predicto diligenter uelari & signum crucis saluificum tam capiti quam fronti pacientis 5 impressit. Quibus gestis illico dolor omnis cessauit.

Vna uice ad oratorium suum properans uirgo Cristi per sororem Donikam Deszquotz¹ racione debilitatis sustentata est. Cumque ad ostium dicti oratorii peruenisset, uidit cum sorore prefata per fenestram eiusdem oratorii angelum tene- 10 brarum in humana specie horribili & distorta sub quadam [Fol. 186 v.] arbore stantem, et | quasi eidem arbori se appodiantem. Exclamauit autem memorata soror pre timore, sed famula dei ne timeret eam confortans, signum sancte crucis contra demonem edidit in nomine deifice trinitatis. Qui uirtutem crucis non 15 ferens, protinus ualde celeriter discessit.

Alia uice innixa cognate sue domine sorori Elyzabeth imperatrici² ad supradictum oratorium uadens, cum iam ultra limen calcare uellet, hostis malignus in specie bubonis apparens, antedicta sorore uidente, [initum]³ ipsius cauda sua 20 impeditre uisus est. Que facto signo crucis dominice cruentam bestiam mox fugauit. Digne reuera sancte crucis uirtute [Fol. 187 r.] mira faciebat, que innocentissimi | agni in ipsa pro nobis ymolati passionem iugiter in corde portabat.

DE MULTA KARITATE IPSIUS ERGA SORORES & ALIOS QUOSCUMQUE AFFLICTOS.

Karitatem qua uirgo Cristi proximos prosequebatur effec- 25 tus apercius declarauit. Deficientibus namque uiribus eius pre nimietate abstinencie, cum de uoluntate domini pape & precepto suorum superiorum oporteret eam licet inuitam necessaria uite plus solito percipere, de illis que sibi pro releuamine debilitatis corpusculi mittebantur, debilibus & infirmis

¹ M. and W.: "die swester dronikam". B2., failing to recognise name, "die swester die sie an kom"!

² M. and W.: "frawen elspeten swester der kungin". B2.: "die swester elysabet die kungin". See note XVII., p. 172.

³ MS. "inter".

es der schwester vmm ir hopt. Da genas sy zu hand vnd stillt alles ir we.

Zu einem mal fürt sy ein schwester in ir kamer, wann sy was gar kranck, vnd da sy in die kamer kam, da sach sy zu einem fenster vss vnd sach den tüffel vnder einem böm stan⁵ vnd hett sich an den bom geleinet, vnd waz ruch vnd gerumpfen vnd als gar erschrockenlichen gestalt, daz die schwester als ser erschrack, daz sy von schrecken schrien ward. Da trost sy die lieb schwester Anges, daz sy sich nit solt fürchten, er wurd ir neitz dün vnd | machet ein crutz gegen dem tüffel vnd [Fol. 201 v.] zu hand verschwand er vnd kam von dem böm. 11

Zu einem¹ zitten da fürt sy ir nechsten fründin, schwester Elysabet, die keisserin² in ir kamer, wan sy kranck was, vnd do sy über die schwellen wolt tretten, do waz der tüffel do in eines hundes gelichnus vnd irt sy, daz sy nit mocht in gan.¹⁵ Do tett sy ein crutz gegen im, zu hand müst er dannen flüchen. Sunst dett sy gar vil zeichen vnd wunder mit dem zeichen des heiligen crütz, wann sy trüg den tod vnd die martter vnsers lieben herren in irem hertzen, den er durch vnser willen lyden wolt an dem crutz. Da von waz nit wunder, daz sy auch²⁰ gewaltig grossz wunder vnd zeichen zu dün mit dem zeichen des heiligen crutz.

[*DAS NEUNT CAPITEL*]

VON DER LIEBIN DIE SY ZU DEN SCHWESTERN HET.

Sye het ein mynsam miltes vnd getriuwes hertz gegen den schwestren vnd gegen allen lütten, vnd do sy von strenger vnd hertter langer abstinentz vnd martter dar zu waz kumen,²⁵ daz ir der lib vnd ires lybes nattirlichen krafft gar vergangen was vnd verdorben, da ward sy gezwungen von dem babst vnd auch von irem prelaten daz sy ir da selbs genediglicher müst dün dann ir gewonheit was an spis vnd an andren dingen. Daz doch wider alles ires hertzen willen waz; dann³⁰ daz sy mit gehorsam dar zu gezwungen ward, so sant man ir vnder | weillen gütte wol bereitte spis, dar mit man ir wider [Fol. 202 r.]

¹ MS. "mal" deleted.

² See note XVII., p. 172.

sororibus prouideri faciebat. Ipsasque sepissime personaliter uisitans, de omnibus eorum necessitatibus sollicitam curam

[Fol. 187 v.] gessit. Et quemadmodum gallina | pullos suos sub alis, sic amplissimo miseracionis sinu materne eas & dulciter consouebat. Circa uniuersos indigentes misericors & larga, sibi uero nimium parca & rigida. Esuriens pascebat alios, et ore pallente ieuniis aliena fame torquebatur. Super omnes eciam afflictos, tam in seculo quam in religione degens, compassiuam mentem gerebat et cunctos ad se recurrentes apud deum &

10 homines piis remediis adiuuabat. Nam fugitiuos & incarceratos pristine libertati reddebat, morte pro suis demeritis plectendos uel quibuslibet suppliciis cruciandos liberabat, diffidentes con-

[Fol. 188 r.] cordabat, omnibusque ad uotum proposse | succurrens. Tanta quippe pietate cor eius omnipotens deus repleuerat, ta[n]tam graciā 15 iam in labiis diffuderat, ut non solum gaudentibus & fleret cum flentibus, sed & si quempiam quacunque ex causa dolor angebat, si urgebat calamitas, si aduersitas quemcunque frangebat, mulcedine dulcis eloquii omnium erat merencium consolatrix. Si quando sororem aliquam corripiendam

20 censebat de aliquo, nequaquam silencio culpam suppressibat, sed ut amatrix salutis proximorum, cum magna karitate ac maturitate id agebat, illas seuerius arguens quas amplius diligere uidebatur. Cum autem sororem correptam sanctis sermonibus

[Fol. 188 v.] ad bonum erudisset, | ad pedes eius humiliter se prosternens 25 dicebat. "Ignosce mihi, soror dilecta, si te in aliquo contristam". Magno quippe cauebat studio, ne sororem aliquam & maxime indebitē perturbaret. Pro excessibus quoque aliquorum hominum de profundo cordis graues emittebat rugitus, plus eorum lapsum spiritualem quam consanguineorum suorum 30 carorum mortem amaris lacrimis deplorando. Merito gaudio dominus omnium eam dilexit, que tam sincere proximos diligebat.¹

¹ M.: "als leuterlich irn nehsten menschen in got als lieb het vnd durch got". W. and Bz. read similarly, but omitting "vnd durch got".

hülf; der behüb sy vil lytzel vnd dick nütz über al vnd hiesz
 sy andren siechen mit teilen, beiden in dem closter vnd andren
 siechen. Sy kam dick selber zu den siechen vnd zu den
 krancken vnd trost sy vnd stercket sy in iren arbeiten vnd
 siechtagen mit siissen wortten vnd nützer ler vnd besorget 5
 sy an irer notturft als fil sy mocht, als ein getruwe vnd milte
 muter iren kinden dät. Sy waz milt vnd barmhertzig gegen
 allen lütten aber, ir selbs waz sy gar streng vnd hert an
 allen dingern. Alle die in notten¹ vnd arbeiten waren, es wer
 an liblichen oder geistlichen vrsachen, der hilf an sy sucht,¹⁰
 den kam sy zu hilf gegen got vnd allen lutten, wann ir het
 got gar ein süsz hertz geben, daz sy mitliden mit allen
 menschen het, die in arbeitten hertzen oder libs warend, noch
 do sy in wöltlichen leben was vnd auch in geistlichen. Got
 het auch iren wortten so grosse gnad vnd kraft² geben vnd 15
 warend ire wort vnd ir red so gar süss, daz alle die do besch-
 wert vnd vngetrost zu ir kommen, die schieden frolich vnd wol
 getrost von ir, daz sy aun trost neimen liesz von ir scheiden.
 Geschach es ettwen, daz ein schwester lichtfertig was, daz
 strafber was, daz liesz sy niemer aun straffung vnd besserung²⁰
 hin gan. Sy straft es strenglichen vnd bessert es genug-
 samigklichen mit muterlicher triuw vnd mynn vnd doch mit
 grosser bescheidenheit nach der masz der schuld, vnd straft
 die aller herttest, die man wand die ir die aller liebsten | [Fol. 202 v.]
 werend; vnd so sy es denn getett, so fiel sy denn der selben²⁵
 schwester zü füssen nider vff die erden vnd sprach "Fil liebe
 schwester, vergib mir, han ich dich mit keinen dingern be-
 schwert". Wann sy verschmecht niement der in sünd gefalen
 waz oder sunst in sunden oder schweren gepresten waz, da von
 hett sy als gross hertzleid vnd weinet vnd klaget des menschen³⁰
 selen schaden, daz es was ir denn schwerrer, wenn werend all
 ir frund tod vor ir gelegen. Sy mynt gott von hertzen, wann
 er mynt sy auch vnd alle die selen, die er mit sinem tod vnd
 mit seinem myniglichen blut so gar tür gekofft³ vnd ernar-
 net hat.

¹ MS. "warent" deleted.² MS. "krarf".³ MS. "hat" deleted.

DE REUELACIONIBUS DIUINIS SIBI FACTIS.

Nec hoc dignum uidetur silencio contegi, quod occulta & absencia tamquam manifesta et presencia eo docente sciebat, [Fol. 189 r.] qui revelat abscondita & profunda. | Cum enim filius fratris sui dominus rex Premisserius,¹ dictus Ottakarus, ad bellum in 5 Austriae contra Rvdolfum,² regem Romanorum processisset, sorores cum ligno sancte crucis & aliis reliquiis ambitum suum processionaliter sepe girantes, psalmos penitenciales pro salute dicti regis domino deuote promebant. Quadam autem die in processione cum aliis sororibus transeundo, uidit memoratum 10 regem grauiter uulneratum et duos uiros statura proceros eum inter se ducentes. Quam uisionem sororibus referens, ludificationem demonum fore putabat, indignam se asserens ut talia sibi diuinitus panderentur. Eo autem tempore hec uisio erat [Fol. 189 v.] suis | aspectibus presentata, quo prefatus rex ab inimicis uulneratus tentus & imperfectus est. Sic rerum series et ueritas & narrancium postea declarauit.

Alio tempore ancille domini ex parte cuiusdam secularis persone poma pulgra uisu per unam de sororibus transmissa sunt. At illa concupiscencia oculorum deuicta unum pomum 20 pro se seruauit & tandem, urgente conscientia, iterum reponens omnia ut sibi missa fuerant presentauit. Quam cum deo dilecta uirgo fuisse intuita, pomum quod dicta soror concupiebat cum alio tollens porrexit ei dicens "Bene fecisti, filia,³ pomum reponendo: melius est enim tibi habere duo poma [Fol. 190 r.] ab|sque scrupulo conscientie quam unum cum peccato".⁴ 26 Vtique spiritus Helysei requieuerat in Agnete, que gesta quibus corporaliter aberat, spiritu presens uidebat.

Alia soror, nomine Ermengardis⁵ Parua, pro quodam ne-

¹ Name omitted by M., W. and Bz. See note XVIII., p. 173.

² M. and W.: "wider den romischen kunk," omitting both "in Austriae" and "Rudolfum". Bz.: "wider den reinischen (!) chuning".

³ M. and W. leave out translation of "filia"; Bz. "tochter mein".

⁴ M., W. and Bz.: "denn vil mit beswerung der sund". Probably Latin original had "multa" instead of "unum" as Br.

⁵ M. and Bz.: "Ermgardis". W. omits name. "Parua": Bz. takes this as an adjective: "Ez was auch ain cleinen swester". M. and W. "ein andere swester".

[*DAS ZEHENT CAPITEL*]

VON DEN OFFENBARUNGEN DIE IR GOT THET.

Sy was so gar grosser heiligkeit vnd lütterkeit des hertzen
 vnd mynt got so hertzenklichen von iren kintlichen tagen,
 daz sy auch von got grosselichen gemynt ward, als er dick
 schinberlichen erzeigt vnd ir zu erkennen gab. Ir ward fil
 heimlicher ding vnd verborgner ding von got kunt gethan;⁵
 kunftige ding die sach sy vor, als weren sy geschehen. Da
 der künig von Beheim, der ires bruder sun was, zu stryt für¹
 wider den künig Rudloff den romschen kunig, da warnet² sy
 in vor, daz er es nit tett, vnd tett er es, er wurd siglos. Da
 wolt er nit ablasen, vnd do sy zu stryt kommen wider ein¹⁰
 ander, da ward ir ein gesicht von got vnd sach das er wund
 was worden vntz vff den tod vnd das in zwen schon herren
 furtten³ zwischen in. Disse gesicht seit sy den schwestren
 vnd erfand sich darnach, daz er da erschlagen vnd siglos was
 worden. |

15

Ain schwester bat zu einem zitten vnsren lieben herren [Fol. 203 r.]
 vmm ein sach vnd tett gar fil gebetz vmm die selben sach, vnd
 doch als gar heimlich, das neimen da von nit wust denn sy
 vnd got; vnd zu einem mal kam sy zu ir vnd do sy sy gesach,
 do sprach sy zu ir "Fil liebe schwester, lasz ab zu bytten²⁰

¹ See note XVIII., p. 173.² MS. "warend" with "warnet" written above.³ MS. "under" deleted.

gocio multas ad dominum occultissime preces fundebat. Quam cum ancilla dei die quadam fuisset intuita, cum aliqua seueritate dixit ei "Preces quas anxie pro tali negocio fundis ad dominum multiplicare desiste, quia id pro quo postulas 5 deo non est acceptum!"

In obitu quoque sororum quibus conuixit pia miseracione solebat semper adesse, & ibidem pro ipsis diuinam clemenciam [Fol. 190 v.] suppliciter implorando, penas aliquarum & merita | frequenter per spiritum intellexit. Vno enim tempore soror quedam,¹ 10 famula dei absente,² uerba contumelie protulerat & sine satisfaccione condigna tempore aliquo interposito ex hac uita migravit. Cum autem uirgo dei sola in oracione die quadam persisteret, audiuuit iuxta oratorium suum animam sororis uociferantem, recognoscendo humiliter culpam suam, et ob- 15 nixius flagitando ut sibi talem culpam propter deum ignoscere dignaretur, quasi a penis aliter liberari nequiret.³

Alia soror nomine Brigida,⁴ que cum uirgine christi religionem intrauerat, morum honestate pollebat et erat eidem [Fol. 191 r.] ualde dilecta. Cumque post plures annos in ordine | laudabili- 20 ter transactos grauiter egrotaret & tandem ex hac uita migrasset, de infirmitate eius quidem multum doluit, sed pro morte ipsius nullum mesticie signum ostendit. Viderat enim sanctos angelos eidem assistentes, corpus eius thurificare et humanitatem sibi multam exhibere. A multis denique notatum est 25 quod quecunque uentura fore predixit, eciam post magni temporis decursum modo et ordine quo dixerat euenisse certitudinaliter probata sunt, sicut de aliquibus infra patebit. Mens quidem eternitatis repleta spiritu, cui nichil est preteritum, nichil futurum, cuique omnia nuda sunt & aperta, non solum abdita sciebat cordium & actuum, uerum | eciam de futuris 31 quasi de presentibus uel de preteritis certissime disserebat.

¹ MS. adds "de".

² M., W. and B2. add: "vnd in gehäym an irm pet was".

³ B1. has evidently lost the end of this story, which is supplied by M., W. and B2.: "Do sah sant angnes in dem geist daz der swester wart geben von got das ewig leben von dem sprechen der schuld".

⁴ The name Brigida was either unfamiliar or corrupt in Y. For M. gives "pridavum," W. "prugda," B2. "bendit".

vmm die sach dar vmm du got gebetten hast, wann die sach gefelt got nit, noch ist nit sein will".

Wenn ein schwester sterben solt vnd an den tod lag, so was sy allzit by in vnd bat denn gar begirlichen vnsren lieben herren für die sterbente schwester, das ir got zu hilf köm in 5 iren nötten, vnd erkant auch denn dick wöliches lones vnd wölicher wirdigkeit die schwester vor got was, die denn sterben solt. Nun was ein schwester in dem closter, die was mit ir in den orden komen vnd het fil gar in dem orden hertiglichen vnd loblichen gelept vnd vnsren lieben herren mit grossen 10 flisz vnd ernst gedienet. Da die sterben solt, do was sy by ir nach ir gewonheit, als sy all zit dett wenn ein schwester sterben solt. Da sach sy die heiligen engel komen zu der schwester end vnd trosten sy vnd dienetten ir mit flisz. Disz ward man innen vnd mercknet man es an fil sachen, daz ir fil 15 heimlicher vnd verborgner ding von got geoffnet worden, als man hernach vindet geschriben; vnd daz über fil jar vnd über langen zit geschehen solt. Daz kunt sy vor vnd seit es in alle die weisz, als es darnach geschach vnd ergeng.

DE TRANSITU EIUS & HIIS QUE IN EO FACTA SUNT.

Apropinquante autem termino quo ancillam suam Agnetem ex hoc mundo Cristus uellet assumere & celestem thalamum introductam, propriis laboribus suis corona iusticie premiare, maioris quadragesime tempus instabat, quo non solum a secularium personarum frequencia qui ipsam ob deuocionem uisitabant, sed eciam a sororibus secedere solita erat, exemplo Cristi qui quadraginta dies & noctes in deserto solitarius ieunauit. Cum autem in dicta quadragesima soli [Fol. 192 r.] deo uacans in cinere & cilicio ieunaret, et orando cum lacrimis misericordem deum precaretur ut siquid ei contagii ex allocuzione hominum adhesisset, miseracionis sue lauacro expiaret, facta est una dierum manus domini super eam & tocius corporis uigor cepit diminui, languore uehemencius succrescente decubuit. Die uero dominica tercie quadragesimalis 15 ebdomadis adueniente, senciens instare suum felicem transitum ex hoc mundo, quem secrete reuelauit familiaribus suis ualde paucis,¹ iter suum salutari uiatico, corpore scilicet domini nostri Ihesu Christi, ac sacri olei unccione, presentibus fratribus & sororibus, Christianissima uirgo fideli deuocione communiuit.

[Fol. 192 v.] Et² dum hec agerentur, soror quedam eiusdem monasterii nomine Katherina Erhardi, que plusquam decem annis egritudine corporis et maxime dolore pedum grauata, lecto decumbens non sine magno sororum grauamine de loco ad locum portabatur, audiens famulam Christi Agnetem, que ipsam speciali affectu fuerat prosecuta, dominici corporis communione percepta oleo sacro perungi, altis clamoribus absencium pulsabat aures sororum. Quibus aduentientibus, instantissime postulabat ut ei preberetur auxilium ad Christi uirginem uenendi. Cumque ad eam perducta fuisset, plorabat inconsolata.

¹“Ualde paucis” not translated in M., W. and B2.

² M. and W. have nothing corresponding to the passage from “Et dum hec . . . usque ad horam sextam” [Fol. 194 v.]. B2. follows Latin text accurately down to “consolacionem a domino” [Fol. 193 r.], and then reads: “es was auch ein sichew swester mit andern swestern die begert fleissigleich das sie sich zeichet mit dem heiligen creutz; mit demutigkeit enpfinge die heilig jungfrawe sand agnes dis red vnd berurd der swester smerzen”. After that B2. follows the Latin text.

DAS¹ XI. CAPITEL VON IREM SÄLIGEN STERBEN VND
HINSCHAIDEN.

Do² die zit kam, das got ir lange arbeit vnd iren getruwen [Fol. 203 v.] deinst, den sy got von iren kintlichen tagen het gethan³ (wann da sy dennoch in woltlichem leben waz vnd in geistlichen leben was, do dienet sy got mit flisz): das wolt got der her ir belonen mit himelschlicher fröd vnd ewige glori. Da was es₅, auch in der fasten, das sy sich von allen lütten het gescheiden, als sy allzit in der vasten gewonheit het zu dün, vnd vertrib die vasten mit gepet vnd mit andacht, mit fasten vnd wachen, als auch vnser lieber her die selben fiertzig tag in der wüstin was vnd gescheiden von allen lütten vnd fastet. In der₁₀ drytten wüchen der fasten da ward sy siech vnd meret sich der siechtag als ser an ir, das synymen mocht vnd lag zu bet. Do erkant sy wol, daz sy solt sterben vnd von der welt scheiden vnd seit das ettlichen iren gar sunderlichen vnd heimlichen frunden der doch gar lützel was, und⁴ sy hiesz ir₁₅ das heilig öl geben vnd enpfeng vnsers lieben herren fronlichnam mit grosser andacht vnd begird.

Do was ein schwester in dem closter, die heisz Kattarina, die waz von schwerem siechtag darzu kumen das sy me denn zehen jar stetlichen zu bet lag vnd nienet mocht kumen denn₂₀ also fer als ir die schwestren kum mit grosser arbeit gehulffen von einer stat an die andren. Do sy vernam daz man sant Agnes⁵ vnd bewart vnd bereittet het vff den tod, da schry die schwester vnd rüfft den schwestern, wann die waren all by ir vnd die siech schwester | was allein da beliben, wann sy mocht [Fol. 204 r.] nienet kumen, man hulf ir dann. Do sy die schwestren₂₆ hortten schryen vnd rüffen, do kumen sy zu ir. Do det sy so jemerlichen vnd bat die schwestren gar trülichen, daz sy

¹ MS. " zwelft ca " deleted.² MS. " das " deleted.³ The construction of the sentence is broken by parenthesis, but the sense is quite clear.⁴ MS. " vnd hiesz sich oleien " deleted.⁵ The words "sant Agnes" are written over an erasure. Note form "Agnes," instead of the usual "Angnes".

biliter, uerbaque doloris ingeminans dicebat. "Heu me,
 [Fol. 193 r.] mater karissima, | vt quid filias tuas & me specialiter uis
 derelinquere! Et quis me miseram consolabitur te, uirgo
 dulcissima, moriente?" At uirgo Cristi miseria mota super
 5 eam dixit, "Ne fleueris, Katherina, quia in breui recipies
 consolacionem a domino!" Et cum infirma, una cum aliis
 sororibus instantissime postularet, ut eam crucis signaculo
 consignaret, illa propter humilitatem non assenciente, soror
 paciens caute manum eius apprehendens loco doloroso appli-
 10 cuit. Quod cum fecisset, tantus dolor ipsam inuasit, quod
 omnes nerui eius pre doloris uehemencia quasi rumpi uide-
 bantur. Post modicum autem sudorem resumptis uiribus
 [Fol. 193 v.] coram omnibus cepit ambulare, & deinceps usque ad mor|tem
 suam optime ambulauit. Nulli dubium quin ad extollenda
 15 ancille sue preclara merita dominus hoc operari dignatus est,
 ut que uiuens fulserat sanctitate uite, eciam moriens redderetur
 celebris miraculi claritate.

Licet autem iam fere nichil in ea corporearum uirium
 remansisset, spiritu tamen fortis & fervida; nunc orabat
 20 deuote, nunc sorores per suum decessum orphanandas ir-
 remediablebus lacrimis flentes benignis sermonibus demulce-
 bat, nunc affectu materno ad apprehendum perfectionis apicem
 hortabatur dicens "Filiole mee karissime, karitatem ad deum
 [Fol. 194 r.] & proximum toto conamine obseruate, humilitatem & pau|per-
 25 tatem quam tenuit Cristus & docuit imitari curate, semper
 Romane ecclesie pedibus subiacentes, exemplo sanctissimi
 patris nostri Francisci et alme uirginis Clare qui nobis hanc
 uiuendi regulam tradiderunt, sciture pro certo quod sicut illos
 misericors dominus numquam deseruit, sic nec nos eius dulcis

ir hilffen, das sy zu ir kommen möcht vnd daz sy sy gesehen
mocht vor irem tod, die schwestren tetten wie sy mochten,
daz sy sy zu ir brechten. Da weinet sy hertzlichen ser vnd
sprach "O we, O we, aller liebste fraw vnd mutter, wie wiltu
dein verweist k[i]nd¹ hinder dir lassen vnd sunderlich mich 5
arme? Wer sol mich hinfür trosten in meinen lidē vnd
vngemach?" Do antwurt ir die gemynnt gottes gemahel vnd
sprach "Katterina, lausz dein weinen sein, wenn du solt
kürtzlich von got getrost werden" Da batt sy sy gar inik-
lichen vnd auch die andren schwestren mit ir, daz sy ein crutz 10
über sy macht, vnd sy getriwet sy genesz von irem siechtag.
Das verwidret sy zu dün, wann sy wer nit wirdig das ir oder
iemant kein genad von ir solt geschehen. Da nam sy ir hand
also kranck vnd bestrich die seichen schwester wa sy mocht
vff ir hopt vnd an ir arm vnd wa sy mocht. Da bestunt sy zu 15
hand ein vnvertreglich vnd pinlich we in allen iren gelidern
vnd andren vnd ducht sy das ir all ir synin vnd andren
zerspringen vnd zerbrechen wolt. Dar nach bestund sy ein
schweisz vnd genasz an der selben stat von allem irem siech-
tag | vnd von allerm ir pin vnd marter, die sy me denn [Fol. 204 v.]
zehn jar gehept het vnd geng gesund selv dennen, die man 20
mit grossem arbeitten kum dar bracht, vnd geng darnach vntz
an iren tod als wol² als sy je gedet. Mit dissem zeichen wolt
sy got eren an iren tod, den sy vor all ir tag geerd het mit
heiligem leben vnd volkumenheit aller tugent. 25

Sy was dar zu kumen, das sy lyplich noch leplich krefft
nymen het, aber an dem geist was sy starck vnd hitzig, daz
sy all zit bettet oder die schwestren trostet mit süßen wortten
vnd mit heilsamer ler vnd sprach "O mein aller liebsten kind,
habent got lieb vnd mynnent in vor allen dingen vnd behal- 30
tent sein gebot, dienent im mit flisz vnd mit truwen; vnd
laut üch des nit verdriessen, wann das zit ist kürtz vnd die
arbeit klein, aber der lon ist ewig vnd vnmassen grossz; vnd
mynnent vnd behaltent die heilig arumüt vnd demüttigkeit, als
vns got selv das bild vor getragen hat. Die regel die vnser 35

¹ MS. "kund".

² MS. repeats "als wol" deleted.

clemencia ullatenus derelinquet, si eorum statuta & exempla studiose fueritis imitate". Cum igitur hec & alia salutis monita toto sero & nocte sequenti sororum cordibus impresisset & uice testamenti perpetui relinqueret inuiolabiliter obseruanda,

5 die altera, secunda uidelicet feria, quadam cepit hylaritate

[Fol. 194 v.] perfundi ac ridentis | speciem premonstare, totumque corpus eius in candorem conuerti usque ad horam sextam. Postquam autem fratres dicta nona missam inciperent, circa horam qua saluator humani generis pendens in cruce pro redempcione
10 nostra tradidit spiritum, hec deo gratissima famula in manus patris celestis animam suam commendans, anno gracie millesimo ducentessimo octogesimo primo, sexto nonas Marcii¹ in domino feliciter obdormiuit & angelicis fulta presidiis ad eterna gaudia letanter intrauit.

15 O felix uirgo, que per quadraginta & sex annos in religione passionibus Cristi communicans, mortis eius horam

[Fol. 195 r.] seruauit, et depressa mortalitatis caligine deum deorum in sancta Syon irreue[r]beratis obtutibus limpide contemplatur! O acceptissima deo anima, que carcere terreno soluta, libera
20 petens celum choris ymnidicis sociatur et inebriata torrente deifico uoluptatis perpetue festiuitatis et graciarum actionis, melliflua carmina pro euasione mundani studii ad laudem regis glorie suaui personat armonia!

DE SANCTI CORPORIS EIUS SEPULTURA.

Sorores igitur & filie tante matris solacio destitute, monasterium replebant gemitibus & uirginales uultus uberrime lacrimis irrigabant. Accipientes autem sanctum corpus ad

[Fol. 195 v.] chorum deportauerunt, | ubi duabus septimanis stans inhumatum tam mirificum spirabat odorem, quod omnes ad ipsum accedentes suauitate insolita replebantur. Manus quoque
30 illius innoxie non rigide seu dure ut mortui, sed molles ac ductiles ut uiuentis omni se prebebant palpanti. Infra pre-

¹ M., W. and B2. all quote the Latin date "sexto nonas martii" without translating it.

vater, sant Franciscus, vnd vnser hoch gelopete vnd aller heiligste mutter, sant Clar, habent geben, daz die ir behaltent demüttiglichen vnd volkumenlichen als ir auch got hand verheiszen vnd ir sein schuldig sind zu halten; vnd sind des sicher, haltent ir daz, das üch got nymer lat. Er hab üch all 5 zit in seinem schirm vnd besorget üch all zit mit vetterlicher trew aller ding der ir notturfstig sind zu sel vnd lyb." Da sy disse vnd ander | heilsame manung vnd nutzer ler allen den [Fol. 265 r.] abent vnd die gantzen nacht fil mit in het gehapt vntz gegen dem tag, da befalch sy in disse ler vnd disse manung¹ als zu ro einem ewigen sel geret,² das sy sich darnach solten halden vnd richten. Vnd des morgens an dem mentag da lag sy als sy mit newer fröd güttiglichen lachet vnd ward aller ir lyb verwandlet mit einer wunderlicher wisz vnd schonheit; vnd lag vntz sext zit, do sprachen die brüder non; vnd nach der 15 non fengen sy mesz an, wann es was in der vasten, vnd gen non zit, als auch vnser lieber her verscheid an dem heiligen crutz, da befalch disse heiligin vnd die gemynet gemahel vnsrem lieben herren iren geist in die hend des himelschlischen vatters vnd verscheid von disser wölt, da von gottes geburt²⁰ waren vergangen tussent vnd zwey hundert vnd ein vnd achtzig jar, vnd ward ir heilige gebenedicte sel gefür³ von den heiligen englen mit grosser fröd vnd glorie in gottes rich, durch des mynn vnd ere sy verschmecht alle frod vnd rich der wölt.

25

[*DAS ZWELFT CAPITEL, WIE SY BEGRABEN WARD.⁴*]

Do sy verscheid, da was leid vnd jamer vnd weinen vnd clagen in allem dem closter über al. Ire megtliche vnd reine antzlitz wurden begossen mit trehern, das sy einer so heiligen vnd seligen vnd trostlichen mütter verweist waren, das sy ir

¹ MS. "in desser manung" altered to "disse manung".

² MS. "begert" deleted: "geret" added in margin.

³ MS. "ward" deleted.

⁴ DYSZ CAPITEL SAGT VON DEN WUNDERZEICHEN, DIE GOT NACH IREM TODT DURCH SY THET, ETC. This is the heading of Chapter XIII. and should have been inserted on p. 127. The conjectural heading for Chapter XII. has been supplied here.

dictos autem quatuordecim dies fratres minores¹ cottidie claustrum sororum intrantes, missarum & uigiliarum celebrationibus sacro funeri honorem debitum impendebant. Sed et tota pene ciuitas cum multitudine populorum adueniencium ⁵ omni die iuxta monasterium confluebat, instantissime postulantes, ut felicem illum thesaurum larga dei pietate | donatum saltem per cratem intueri ualerent. Cum uero estuanti populo corpus frequencius monstraretur, multi anulis & cingulis aliisque rebus ipsum cum magna deuocione contingebant, ¹⁰ sperantes se per gloriose uirginis merita ex rerum predictarum contactu optata remedia percepturos, sicut factum esse postmodum diuina opitulante clemencia sepius expertum est. Tandem sorores importunitatem hominum assidue impulsancium ferre ulterius non ualentibus, corpus in archam nouam ¹⁵ ligneam cum reuerencia posuerunt & ostium eiusdem tenaculis ferreis appendentes, clavo ferreo magno firmiter concluserunt.

Fol. 196 v.] Denique fama | de transitu preclare uirginis per regionem ocius longe lateque procedens, ad dominam quandam nomine ²⁰ Scolasticam de Sternberch,² moribus & genere nobilem, que uirginem Cristi tenere dilexerat & deuote famulabatur eidem ueredico relatu peruenit. At illa cum omni qua poterat festinacione ad ciuitatem Pragensem perueniens, rogabat cum maximo fletu sorores, quatenus eam utpote licenciam ab ²⁵ apostolica sede habentem,³ monasterium sinerent introire & corpus domine sue predilecte uidere. Quibus asserentibus ⁴

¹ M., W. and B2. read "die mynnern pruder dy parfuszen".

² See note XIX., p. 173.

³ See note XX., p. 173.

⁴ This whole sentence down to "annuerunt" is given by M. and W.; B2. as "dy swester erlaubten irs".

nymer me ergetz solten werden, vnd trügen sy in den chor.
 Da stunt sy XIIIII tag | vnbegraben vnd geng so gar ein [Fol. 205 v.]
 süsser vnd edel geschmack von ir, daz alle die die zu ir
 mochten kommen, die wurden erfilt vnd gesterckt von dem
 süssen geschmack. Ir hend vnd all ir gelyder waren als 5
 lyplichen als eines lebendigen menschen, vnd die selben zwö
 wüchen die wil sy vnbegraben stunt, da gengen die brüder all
 tag in daz closter vnd sungen mess ob der heiligen lich vnd
 butten ir schuldige ere vnd andacht mit messen vnd andren
 gebet vnd ersamigkeit. Fil nach alle die stat vnd das folck 10
 vss der stat gemeinlich ilten zu dem closter, vnd hetten daz
 closter vss wendig vmblegt von andach, vnd batten alle
 andechtiglichen vnd¹ flisz[ig]lichen durch die mynn vnd
 erbermd gottes das² sye sy doch mochten durch einen gatter
 sehen, vnd wurffen vingerlin vnd girtlen vnd ander ding vff 15
 sy, daz sy von ir berurt mochten werden vnd daz in dann von
 ir grosz heil vnd seligkeit solt widerfaren; als es auch
 geschach³ vnd dick mercklichen befunden ward. Da was
 den lütten so gar hitzig vnd begirlich zu ir vnd komend so
 gar gemeinlich vnd gewonlichen dar, daz es die schwesteren 20
 nit geliden mochten vnd heissent einen hiltzenen sarch
 machen vnd leitten die heiligen lich dar in vnd verschlugen
 den baum vnd befesten in mit schlossen vnd starcken yssnen-
 nen nagel.

Nun wassen die mer erschollen ver vnd nach über al als 25
 wit in daz land, daz sy tod wer. | Da vernam es ein edele fraw [Fol. 206 r.]
 in dem land vnd kam dar so sy aller schierest mocht, wann
 sy mynnt sy gar ser; vnd do sy dar kam, da bat sy de-
 müttiglichen vnd flisziglichen, daz man sy in daz closter liesz,
 das sy ir lieben frawen die künigin mocht gesehen doch also 30
 tod, wann sy das vrlab het von dem babst.⁴ Das widerretten
 die schwesteren gar fast vnd sprachent, es wer gar wider ir
 gewonheit, das sy kein weltliche person in das closter liessent

¹ MS. repeats "vnd".

² MS. "man" deleted.

³ MS. "gesach," of which "sach" deleted and "schach" written in margin.

⁴ See note XX., p. 173.

contra morem dicti monasterii fore quod aliqua secularis persona, quamquam habens licenciam, quadragesimali tempore intrmittatur, et adiungentes quod | eciam si intraret, corpus eius uidere nequeret, importunis precibus uicte peticioni ipsius annuerunt. Qua monasterium intrante, et iuxta archam in qua prefatum corpus erat reconditum se cum amaris lacrimis prosternente, una de sororibus arche appropians cum murmure utrum aperiri deberet ingeminans, quia hoc ei laboriosum & difficile uidebatur, statim ad archam accessit, clausus¹ qui cum uiolencia impulsus fuerat, uidentibus qui aderant & stupentibus, per se exiliens super pauimentum strepitum fecit, aperta est archa, corpus patuit ad cernendum. Quod non nisi manu excelsi, qui habet clauem Dauid, ob merita eximie uirginis ad

[Fol. 197 v.] consolacionem amatricis | eius factum esse censendum est.

15 Interea nuncii a fratribus & sororibus ad honorabilem uirum, dominum Thobiam Pragensem epyscopum et postmodum ad uiciniores abbates destinantur, instancius postulantes ut aliquis ipsorum ueniens, corpus sanctum cum reuerencia congrua tumularet. Quibus propter occupaciones diuersas, secretiori dei consilio aliud ordinante, uenire recusan-
tibus—paulo enim ante mortem suam inclita uirgo predixerat quod nec epyscopus nec aliquis alterius religionis prelatus quam frater minor, et talis frater qui prius numquam uisus est in terra Bohemie, corpus eius sepelire deberet—adueniens uener-
abilis pater, frater Bonagracia,² generalis minister quartadecima
[Fol. 198 r.] die | a transitu eius, in sequenti die, uidelicet in dominica de passione,³ preciosum illud pignus cum multis qui tunc aderant fratribus deuote ac honorifice in capella sacratissime uirginis Marie, in qua⁴ tempore debilitatis audiebat missarum sol-

¹ M., W. and B2. have nothing corresponding to “qui cum . . . stupentibus”.

² See note XXI., p. 173.

³ See note XXII., p. 174.

⁴ M., W. and B2. have nothing corresponding to “in qua . . . petuerat”.

gan in der fasten, wie fil sy ymer vrlob dar über hetten; vnd köm sy schon in daz closter, sy möcht ir doch nit gesehen, als fast wer sy verschlagen vnd ver macht. Do bat sy als gar ernstlichen vnd hertzlichen, das die schwestren überwunden wurden vnd liessent sy in daz closter. Da kam sy zu dem sarch, da sy inen lag vnd fiel nieder vff die erden neben den sarch vnd weinet gar yniklichen von gantzem hertzen vnd hett ir man ir den sarch geren vff gebrochen. Da kund man nicht erdencken wie das yemer geschehen mocht, also stercklichen was er verschlagen; vnd do sy also redent wie man daz mocht getün, da sprang der gross vngesug nagel vss von im selber, da mit auch der sarch aller krefftigest verschlagen¹ was vnd für verrhin vff den esterrich mit grossem schall, wann er was gar grossz vnd vngesug, vnd tet sich selb vff vor ir aller gegenwirtigkeit vnd angesicht, daz sy alle erschracken vnd erbott sich die heilig lich selb zu sechen | iren getrüwen [Fol. 206 v.] vnd lieben fründen, das nemen möcht geschehen sein denn von wunderlicher gottes krafft.

Vnder dem da santen die brüder an den bisschoff, das er kem mit den epten die in seinem bistum werend vnd sy mit grosser err besteteten. Do ward der geyrrt, als got wolt, daz er es nit getün mocht, wann es was einem andren behalten² von got, der sein wirdiger was. Da nun brüder Bonagratia, der brüder general³ dem disse genad von got behalten was, kundt ward⁴ daz sy tod wer, da kam er an dem dryzeenden tag nach irem tod vnd der bestetet sy mit vil andren brüdren des andren tags mit grosser er vnd andacht an dem sumentag⁵ so man singt *Judica me Deus*;⁶ wann das het sy vnlang vor irm tod geseit,⁷ das sy kein bisschoff vnd ander prelat wurd begraben, sunder ein mynder brüder vnd ein brüder der vor zu Behem nie gesehen ward; also ward sy begraben in vnser lieben frawen capell, als si begert vnd gebetten het. Vnd

¹ MS. "ward" deleted.

² MS. "der es" deleted.

³ See note XXI., p. 173.

⁴ MS. adds "im kund" which is superfluous.

⁵ MS. "der karwochen" deleted.

⁶ See note XXII., p. 174.

⁷ MS. adds "het," superfluous.

lempnia, sicut ipsa petuerat, sepeliuit. Vbi¹ miri odoris fragrancia sorores causa oracionis intrantes diebus pluribus respergebat. Accidit autem die quadam ut una de sororibus predictam capellam ingrediens ad orandum, sompno grauata 5 uirginem Cristi uideret, cur tantus odor ex eius tumba manaret sollicite perquereret; que respondit hoc fieri propter sanctorum [Fol. 198 v.] frequenciam angelorum, qui corpus ipsius ui|sitabant. Erat re uera condignum ut corpus eius suauiter post mortem oleret, que, ut areola aromatum a celesti consita pigmentario, uirtutum 10 floribus dum uiueret delectabiliter fragrauit & nunc inter flores celicos transplantata, quasi flos rosarum in diebus eterne felicitatis gloria reflorescens, omnium aromatum suauitatem transcendent.

EPYLOGUS.²

Iam nempe a dilecto suo candido & rubicundo, pro cuius 15 amore sponsum spreuit mortalem, castis in celo amplexibus stringitur. Iam ab eo in ethereis mansionibus corona glorie pro cinere et oleo eterni gaudii pro luctu temporali humilis [Fol. 199 r.] ancilla premiatur. Iam pro extrema pauperie thesauris felicitatis eterne ditata, in pascuis uberrimis ac iuxta fluenta 20 plenissima residet, deliciis diuine dulcedinis affluens pro parsimonia. Iam sacro conciso ueste iocunditatis induita, et tamquam sponsa monilibus dotum ornata, ueri cubiculum intrauit Asueri, nexibus precordialis amoris eidem prehenniter copulanda. Vbi cum filiabus syon exultans in rege suo faciem 25 eius uidet in iubilo, et saciatur infastidibiliter manifestacione glorie dei. Cuius glorie nos participes faciat per interuentum & merita huius inclite uirginis salvator piissimus Jhesus Cristus, [Fol. 199 v.] cui cum patre & spiritu sancto sit omnis honor & gloria | per interminabilia secula seculorum. Amen.

¹ M., W. and B2.: "Do wart als gar ein suszer smak in der cappelle daz er alle menschen sterkt".

² M., W. and B2. all give a much curtailed and inexact version of the original.

was darnach vil tag¹ also susser vnd edler geschmack da, daz alle die zu den grab kament² vom dem geschmack³ getrost vnd gesterckt wurden, bide geistlich vnd lyblich. Nun geschach es daz ein schwester einest in die zell kam vnd wolt da betten vnd die⁴ entschlieff an dem gebet, | vnd indem da [Fol. 207 r.] erschein ir disse heilige magt in er vnd wirdigkeit. Da fragt⁶ sy die schwester wannen von der süssz⁵ geschmack von irem grab geng vnd so lang nach irem tod hett geweret. Da antwurt sy vnd sprach daz wer von der gegenwirttigkeit der heiligen engel, die by irem grab weren vnd iren lyb vnd ir¹⁰ gebein da ereten ; von der gegenwirttigkeit kumt der edel gut geschmack. Vnd was daz wol zimlichen vnd billichen, die lebendig was gewessen ein also lustlich wurtzgart aller edler wyrtz vnd loblicher geziert mit allen edlen blumen aller tugent, das auch von der toden lyb vnd von irem gebein also¹⁵ edeler geschmack solt gan.

¹ MS. "was" deleted.

² MS. "daz sy" twice inserted and deleted.

³ *Ibid.*

⁴ MS. "ensliff" deleted.

⁵ MS. repeats "geng" deleted.

DE MIRACULIS DIUINA UIRTUTE PATRATIS PER EAM.

Omnipotens¹ deus, qui magno sue pietatis munere mirificat sanctos suos, Agnetem felicem uirginem in regno Bohemie sanctissime Clare plantulam generosam, non solum precelse uite meritis sed multis miraculorum prodigiis clarius illustratus trauit, ad iuuocationem nominis eius in necessitatibus & periculis eius uirtute sue dextere misericorditer succurrendo. Ut gloriosus ipse deus in sanctis suis predicitur copiosius & laudetur, ac fidelium deuocio ad ueneracionem huius illustrissime uirginis augeatur, aliqua de ipsis miraculis, pauca tamen, sub breuitate censui perstringenda.

MIRACULUM.

[Fol. 200 r.] Regina Bohemie, domina Guta coniunx² domini Venzelai, filiam suam Margaretam iam pene morientem, presumens de meritis preclare uirginis Agnetis, ad monasterium in Praga fecit deferri et super sepulchrum predicte uirginis ponit, ¹⁵ cunctamque³ preciosam ad honorem dei & uirginis memoratae super ipsius tumbam offerri. Que cum facta fuissent, illico puerulus super tumbam iacens ster[nu]tauit,⁴ et lacte nutritis refocillata delata est ad matrem omnino sana & pluribus postmodum annis superuixit.⁵

[Fol. 200 v.] Domina Elyzabet, regina Bohemie, consors illustris domini Iohannis regni prefati, | filium suum primogenitum adhuc tenellum & unicum unice diligebat.⁶ Cum autem uice quadam ea in ciuitate regia que Praga dicitur existente, filius eius prefatus in castro quod Cubitus nuncupatur a dicta ciuitate plus quam duas dietas distante cum suis nutritoribus⁷ moraretur, vna nocte subita & grauissima infirmitate correptus usque ad extrema perductus est, domina matre ipsius que circa eum agerentur penitus ignorante. Et cum nocte

¹ This passage “omnipotens . . . perstringenda” is given by M. and W. after the first miracle, instead of before it. B2. does not give it.

² M. and B2. give “wirtin”; W. “weib”.

³ M., W. and B2.: “messgewant”.

⁴ MS. “stermitauit”.

⁵ B2. breaks off at this point.

⁶ M. and W.: “den liebt er gar ser.” referring by mistake to the king.

⁷ M. and W. have nothing equivalent to “cum suis nutritoribus”.

[DAS TRIZEHENT CAPITEL,]

VON DEN WUNDERZEICHEN DIE GOT NACH IREM TODT DURCH
SY THET,¹ ETC.

Der kunig von Behem, der ir bruder was, der het ein kind
das hiesz Margreta, daz lag an dem das es jetzunt me tod was
den lebendig. Do het des kindes muter die kunigin, die hiesz
Gutta also grosse zuverschicht zu der hochgelopte junckfraw
vnd heisz daz sterbent kind tragen hin zu irem closter, vnd 5
sant mit dem kind gar ein gut kosper casul, daz man das kind
solt vff ir grab legen vnd das casul auch vff ir grab solt
oppfren, ir zu lob vnd zu eren. Zu hand da daz kind mit
dem oppfer vff daz grab² ward geleit, da genasz das kind
aller ding vnd bracht man es gesund vnd frolich seiner mutter 10
der kunigin wider heim. |

¹ This chapter heading is supplied by transference from p. 119. Between the end of this paragraph and the following one, the MS. has the heading "Von den wunderzaichen".

² MS. "kam" deleted.

eadem memorata domina regina se sopori dedisset, audiebat
in sompnis uocem dicentem sibi "Numquid dormis?"

Qua in sompnis respondente "non," iterata uox ad eam

[Fol. 201 r.] sonuit dicens | "Cum petere soleas multos bonos homines
5 & deuotos, ut pro te ad dominum intercedant, cur non sup-

plicas auie tue sancte Agneti, ut eciam pro te dominum
interpellet, cum per ipsius merita omnium uotorum tuo-
rum cupitum consequi possis effectum?" Domina uero re-

querente ubi eam posset inuenire cum sit mortua, denuo

10 uox ad eam "Non est" inquit "mortua, sed manet in mon-
asterio sancti Francisci et habet se ualde bene."¹ Ad que uerba

regina, ut sibi uidebatur, surgens de lecto ad prefatum mon-
asterium celerius festinauit. Et appropians crati, hoc est

fenestre, ad quam sorores locuntur, dictam fenestram pulsibus

[Fol. 201 v.] cepit impetere & dicere "Est ne² hic aliqua de so|roribus?"

16 At una de intus respondente quid sit, interrogauit eam
"Numquid est hic in monasterio auia mea sancta Agnes?"

Denique sorore hoc affirmante, dicit ei domina memorata
"Vade" inquit "& dic ei quia ego sum Elyzabet, regina

20 Bohemie,³ filia regis Vencezlai et supplices ei ex parte mei ut
ad me uelit huc uenire". Qua tandem, ut ei uidebatur, ad

predictam fenestram accedente, uultum eius omnino in eadem
disposizione quam ante uiuens habuerat conspexit, excepto
quod decore mirabili & nimio candore uernabat. Quam cum
25 fuisse intuita, flexis genibus contra cratem dixit ei "Ora

[Fol. 202 r.] pro me, karissima auia, quia | uehementem cordis angustiam

pacior, licet causam caute ignorem, et scio quod quidquid a

domino pecieris impetrabis". Que auertens ab ea faciem

dixit ei "Cur pro te orabo?" At regina nimium contristata

30 corruit ante cratem dicens "Auia, ora pro me, quia de loco

isto non recedam, sed pocius hic iacebo & in cordis angustia

moriar, nisi pro me ad dominum intercedas!" Tunc uirgo

Cristi conuersa ait "Vade in pace, quia orabo pro te!" Die

¹ M. and W. have nothing corresponding to "et . . . bene".

² M. and W. curtail from "Estne . . . Agnes" thus: "Frogt ob iht sant
agnes ir pas dar innen wer".

³ M. and W., "romische kungin".

uero sequenti nuncius de familia filii sui ueniens dixit ei
“Domina regina, date mihi mercedem pro nuncio, quia filius
uester de cuius salute desperauimus, deo auxiliante, conualuit”.

[Fol. 202 v.] Que cum audis | set, de infirmitate quidem ipsius perterrita, sed
5 de conualencia nimium hylarata, sompnium quod uiderat
per rei evidenciam intellexit, statimque sororibus monasterii¹
in quo uirgo Cristi sepulta est pulchrum cereum & pannum
preciosum ad ornatum sepulcri nec non elemosinam nota-
bilem destinauit, eas affectuose flagitans quatenus deo qui²
10 habet uite et mortis potestatem ac uirgini gloriose Agneti
graciarum debitas referant acciones, asserens unicum filium
suum per eius interuentum & merita a mortis faucibus
liberatum.

Alio tempore eadem domina Elyzabet, regina Bohemie,

[Fol. 203 r.] post partum secundi geniti nocte tercia | infirmitate grauis-
16 sima repente cepit urgeri, in tantum ut pre doloris uehem-
mencia eos quos prius nouerat tunc minime agnoscebat. Et
cunctis qui aderant tam medicis quam aliis de eius uita diffi-
dentibus, ad alme uirginis patrocinium modo quo poterat se
20 conuertit, corde uouens & ore coram omnibus protestans, quod
si per merita eius gloria tam grauem languorem euaderet,
pro canonizacione ipsius totis uiribus & omnibus quibus
posset conatibus uellet fideliter laborare. Quod ut factum
est, diuina opitulante uirtute, incensi doloris ilico sensit iuu-
25 men, et optatam deinde recuperauit sospitatem. |

[Fol. 203 v.] Puer quidam, Martinus nomine, filius domine Margarete de
ciuitate Pragensi, infirmitate graui correptus, in tantum defecit
quod nec uox nec sensus nec motus alicuius uene in ipso
perpendi ualeret. Quem auia sua nomine Kvnegundis³ ac-
30 cipiens, utrum uiuum uel mortuum penitus ignoratur, intrauit
monasterium sororum, secundum graciam ab apostolica sede
sibi concessam, et posuit eum super sepulcrum sancte Agnetis
& facto uoto pro puero, cum omnes sorores alme uirginis

¹ M. and W. represent “monasterii . . . est” by “in daz selb kloster”.

² M. and W. have nothing corresponding to “qui . . . potestatem”.

³ M., “sein mum kunn” apparently not recognising the name ; W. omits,
attributing the action to the mother.

Ain edle fraw het ein kind das hiesz Mar[*t*]inus, daz was [Fol. 207 v.] von schwerem siechtag dar zu kumen, daz es weder stim noch synn het, noch enkund neimen kein zeichen des leben an ym gemercken noch kennen an seinem athem noch an seinem schmack. Da nam es sein anfraw, die hiesz Kunigund vnd trüg es in das closter, wann sy het vrlob von dem babst in das closter zu gan, vnd leit daz kind vff ir grab vnd entheisz ir da ein antheisz für das kind. Zu hand det das kind also ob es wer von der hell her wider kumen vnd wart gesund vnd starck.

auxilium implorarent, continuo puer quasi ab inferis suscitatus,
tantum a deo corporis recepit uigorem quod nutrici traditus |

[Fol. 204 r.] sic uiuide ubera mox sugebat, quasi nullam infirmitatem
pertulisset.

5 Soror¹ quedam nomine Donika, filia domini Domazlai
Dezquotz, degens in monasterio uirginis Cristi Prage, quatuor
acutas habuit successiue. Cumque iam omnino deficere
putaretur, communione dominici corporis & sacri olei unc-
cione procurata est. Deinde consobrina eius, soror Junka²
10 de Lisnik, pallio beate Agnetis eam mox ut credebatur morit-
uram³ contexit. Que iacens sub pallio memorato, uidens
lucem magnam, ridere cepit, ita quod a sororibus astantibus
putabatur omnino rationem amisisse. Tantus autem odor de
[Fol. 204 v.] pallio predicto manabat, quod ipso confortata su[dare cepit &
15 Cristi uirtute conualuit.

Alia soror eiusdem monasterii, nomine Wratzka⁴ de Ygezd,
passione quadam ualde grauata usque ad extrema perducta
est. Cumque, ut moris est, conductus eidem legeretur & ab
aliquibus mortua putaretur, iacens in agone opem Agnetis
20 sanctissime uirginis implorabat, ut ei pro signo sanitatis saltem
unam guttulam sudoris a domino impetraret, uotum faciens
de tribus missis ad honorem ipsius pocius quam ad suffragium
anime procurandis. Quo emisso, uirtute adiutricis sue curata,
uoti non inmemor missas legi procurauit; sed per incuriam
[Fol. 205 r.] sacerdotis non fuerunt consum[m]ate. Adueniente | autem an-
26 niuersario uirginis Cristi,⁵ cum ceteris sororibus ad dicendas
uigilias circa tumulum eius properauit. Cumque ibi consisteret, a priori passione inuasa, cum magna difficultate peruenit
ad lectum. Intelligens tandem uotum suum non esse con-
30 pletum, ad ipsum denuo renouauit & perfici sollicite procurauit.
Tandemque per merita sancte Agnetis perfecte curacionis
munus accepit.

Alia⁶ soror eiusdem monasterii, nomine Ludka de Tornow,

¹ M. and W.: "swester herrn domislaii tohter".

² M., "Juta"; W. omits name.

³ MS. "Moraturam".

⁴ M., "mit namen praczka"; W. omits name.

⁵ See note XXIII., p. 174.

⁶ W. omits this miracle.

Es waz ein schwester in dem closter die het fier¹ grosse sucht nach ein ander vnd man het alle ding an ir verzwiflet vnd ward bewart mit dem heiligen sacrament vnd bereit vff den tod. Da nam ein schwester² der heiligen junckfrawen mandel vnd leit in über die sterbente schwester. Da sy ein weilen vnder dem mandel lag, da sach sy ein starck liecht ob ir vnd ward lachen. Da wandent die schwestren, sy het die synn verlaren vnd erschrackent. Da ward sy schwitzen vnd ducht sy das so gar susser geschmack von dem mandel geng, das si davon gesterckt ward vnd genas aller ding. 10

Es was ein schwester in dem selben closter die kam von schwerem siechtag vntz vff den tod, vnd do man daz gepet sprach das man gewonlichen | spricht ob den schwestren so sy [Fol. 208 r.] wellen sterben, vnd ettlich wonderen daz sy tod wer, da rufft sy in ir selber die heiligen junckfraw an, daz sy genes, so wolt 15 sy schaffen, das ir dry messen gesprochen solten werden got zu lob vnd ir zu eren. Zu hand da sy den antheisz gedet, da genas sy zu hand an der stat von allem irem we vnd siechtag. Da sy genas, da vergass sy irer gelypt vnd ires antheis nit ; sy befalch zu hand das ir dry messen gesprochen solten werden 20 zu lob vnd zu eren ; aber der pryster versumet es, das sy nit gesprochen wurden, vnd da ir tag kam³ vnd disse schwester mit den andren schwestren ob dem grab stunden, do kam all ir siechtag vnd we herwider als von ersten, vnd gehalfern ir kom mit grosser arbeit zu den⁴bett. Da erkant sy wol daz 25 man die messen nit gesprochen het, vnd ernüert da iren antheisz, vnd schuff da zu hand daz sy gesprochen wurden. Da genas sy zu hand vnd ward gesund als von erst.

Es was in dem selben closter ein swester die hiesz Luca,

¹ MS. "sucht" deleted.

² MS. "die hulda die nam" deleted. Name "hulda" scarcely legible and uncertain.

³ See note XXIII., p. 174.

⁴ MS. "grab" deleted.

cardiaca passione uehementer afflita, laborare uidebatur in extremis. Sorores uero accipientes uinum, in quo felicia ossa sancte Agnetis lota fuerunt, ei dederunt ad bibendum.

[Fol. 205 v.] Cumque de ipso aliquan|tulum gustasset, uirtute dei conuales-
5 cere cepit.

Vir quidam, nomine Psribko, famulus¹ domini Cunssonis de Hermanitz, Pragensis diocesis, in die secundo Pasce² cum ceteris fidelibus ad ecclesiam properauit. Cumque missa de resurreccione domini cantaretur, stans in populo subito corruit,
10 coloreque faciei mutato protinus agonizare cepit. Et ecce uir nobilis nomine Nycolaus de Nazitz dixit astantibus "Cito ad dominam coniungem meam properate, et capillos Sancte Agnetis quos habet celerius apportate".³ Qui cum allati fuissent & de aqua perfusi, aperientes os pacientis cum uiolencia, predictam aquam ori ac gutturi eius inmiserunt.—Qua
16 gustata statim surrexit, & gracias agens deo ac inclite uirgini Agneti, uidentibus cunctis et stupentibus, omnino sanus ab ecclesia remeauit.⁴

Uirgo quedam, nomine Wanka Praga parua a multis apel-
20 lata, cum uice quadam Uulkanum fluuium transfretaret, habens secum aliquantulum de capillis Agnetis, casu de naui lapsa in fluuium, infra modici temporis tractum harenis in magna quantitate cooperta est. Sub quibus iacens pie uirginis Agnetis subsidium inuocabat. Et nautis tandem superuenientibus, de harenis quasi de loco sepulcri⁵ incolumis est extracta.

[Fol. 206 v.] Alia uirgo, nomine Cristina, filia | Gotfridi procuratoris fratum minorum de Praga, uice quadam infirmitate grauata totum corpus habebat ceruleo siue croceo colore perfusum, ita quod omnes qui [e]jam⁶ intuebantur propter tam horrendam inmutacionem coloris de uita ipsius desperabant. Illa quoque,

¹ M. omits "famulus . . . hermanitz"; W. omits also name "psribko".

² M., "an dem heilligen ostertag".

³ M. and W., "bringt mir des wassers (!) von sant agnessen".

⁴ At this point W. departs from the order of the miracles in M. and B., and here inserts the three miracles contained in passage beginning "sedes supra quam" [Fol. 214 v.] to the end, "apponendi" [Fol. 216 r.].

⁵ M. and W. have nothing corresponding to "quasi . . . sepulcri".

⁶ MS. "tam".

die was von schwerem siechtag kumen vntz vff den tod. Da nament die swestren des weines, da der junckfrawen gebein in gewessen was vnd gabent der swester darab ze trincken, vnd da sy des weines nur ein wenig getranck, da genas sy zu hand von allem irem siechtag. | 5

Es was ein her in dem bystum zu Praug, der het einen [Fol. 208 v.] knecht da, der an dem ostertag zu kirchen geng mit andren lütten, vnd vnder der mess da stund er vnder dem volck. Do fiel er nyder vor allem volck, vnd verwandled sein antlytz vnd all sein farb vnd begund zu dem tod ziechen. Da was ein 10 edler her der heisz Nycholaus, der sant bald zu seiner husz frawen, das sy im sant Angnessen hor sant, daz sy behalten het. Do daz hor dar kam, da schyttnet man wasser dar über vnd brach dem man den mund vff; vnd da im das wasser nun inwendig inkam, da stund er zu hand vff vor in allen vnd was 15 aller ding gesund worden vnd geng gesund vnd frölich wider heim vnd set genad vnd danck der edlen junckfrawen Angnessen, die im geholffen vnd gesund gemacht het. Des wundreten vnd frodten sich alle die da warend vmm daz grossz zeichen daz sy gethan het. 20

Es was ein junckfraw in der stat zu Brag, die fir zu einem mal über ein wasser vnd hett ein wenig sant Angnessen har by ir; die fiel von vngeschicht¹ vss dem schiff in daz wasser vnd fiel zu hand zu grund vnd waz daz wasser so geschwind vnd so starck, das es fil grys vff sy warff; vnd lag sy mit dem hor 25 daz sy by ir het vnder dem | grund als in einem² grab; vnd [Fol. 209 r.] die will sy also lag, da rufft sy die mylten sant Angnessen an, vnd da kament schifflütt dar vnd zugent sy vss dem grund des gries herusz, als vss einem grab, vnd was gesund vnd on allem schaden hervss genumen. 30

Ain ander junckfraw die hiesz Cristina vnd was her Gotfrydes dochter, der der mynder brüder schaffner was, die het gar ein schweren vnd vngewonlichen siechtag, das aller ir lyp von sellicher erschrockenlicher farb begriffen was, daz alle die die sy sachen an ir verzwiffelt hetten, vnd daz sy kein zuver- 35

¹ MS. "sicht" deleted and "schicht" added in margin.

² MS. "grund" deleted.

de humana ope desperans, ad Agnetis suffragia se conuertit,
rogitando¹ cum lacrimis, ut eam suis sacris meritis ex hac
egritudine liberaret, firma sponsonie se constringens, si uiueret,
in castitate transageret dies suos. Mira res! Virgo a uirgine
[Fol. 207 r.] 5 inuocata deuote celerem obtinet remedii salutaris effectum,
eamque regine uirginum sectatricem. Mox | enim ab infirmi-
tate sanata, religiosum habitum suscepit, & quod ore uouerat
opere solerter impleuit.²

Mulier quedam coniunx Martini ciuis Pragensis dicti de
Egra, diebus pluribus in puerperio laborando, fetum euadere
non ualebat. Et mittens ad fratres minores, quibus erat amore
Cristi deuota, suppliciter flagitabat ut aliquam rem qua uene-
rabilis virgo Cristi usa fuit sibi a sororibus impetrarent, quam
apud se absque scrupulo conscientie infra tempus egreditudinis
15 gestare ualeret. Obtinent dicti fratres unum cingulum, de quo
corpus illius post mortem tactum fuit. Quo cum paciens
[Fol. 207 v.] cincta | fuisset, inuocando uirginis piissime suffragium, eius
interuenientibus meritis ilico infantem peperit, salua prolis &
proprii corporis sospitate.

20 Una quedam, nomine Dobroslana,³ de contrata Slauensi,
Pragensis dyocesis, magna matricis infirmitate grauata, & iam
pene deficiens pre dolore, diebus & noctibus lamentabiles dabat
uoces. Tandem de consilio fratum minorum misit in Pragam
ad sorores, instanter petendo ut sibi de uino in quo propter
25 infirmos assidue rogantes tincte fuerant reliquie uirginis Ag-
netis, aliquantulum mitterent propter deum. Quod allatum
[Fol. 208 r.] postquam gustasset, recepit omnimodam sanitatem. |

Nobilis quidam regni Bohemie, nomine Tatzo, habens intra
guttur quoddam apostema, petiuit humiliter fratres minores
30 in Praga, ut eum aliquibus reliquiis Sancte Agnetis con-
signarent. Fratres uero capillos ipsius uirginis in uino in-
tingentes, collum pacientis uino predicto linierunt & residuum
bibere suaserunt, consulentes nichilominus quod uotum ali-
quod ad honorem dei sueque ancille Agnetis uoueret, &

¹ M. and W. have nothing corresponding to "rogitando . . . liberaret".

² M. adds "sy waz innig zu betrahen daz leben marie vnd sant Clarn".

³ M. and W., "broslana" omitting name of district.

sicht hetten zu menschlicher hilf. Da kert sy sich mit gantzem hertzen zu der milten sant Angnessen vnd bat sy weine[n]t, daz sy ir hilf daz sy genes, vnd gelopt ir, genes sy, sy wölt vnsren herren in megtlicher reinigkeit denen vntz an iren tod. Do sy disse gelupt getet, zu hand da genas sy von 5 allem siechtagen vnd we vnd ward gesund vnd starck. Da vergass sy ir gelubt nit vnd ward geistlichen vnd denet vnsren herren in geistlichem leben bisz an irem end.

Es was ein burger zu Brag in der stat, der hiesz Martinus, der het ein huss frawen die geng fil tag eines kindes zu 10 arbeiten vnd mocht des kindes nit genessen. Da sant sy zu den myndern brüder, wann denen was sy gar heimlichen vnd ir sunder frundin, vnd bat sy daz sy ir hilffend, daz ir die swestren etwas santten | daz der loblichen junckfrawen sant [Fol. 209 v.] Angnessen gewessen wer. Da ward ir ein gurttel gesant, die 15 ward vff sy geleit. Da sy mit der gurttel gegürttet ward, da genas sy des kindes zu hand on allen schaden vnd freisz ir selber vnd des kindes.

Es was ein ander fraw in dem bystum zu Brag, die het ein gar schweren siechtagen vnd leid davon so grosse nott vnd 20 arbeit, daz sy kam fil nach vntz vff den tod vnd schry tag vnd nacht jemerlichen vnd vngestymlichen vnd mocht ir nemen gehelfen. Da riettent ir die brüder, das sy zu der swester closter santte, daz sy ir schicketen des weines dar in sy sant Angnessen heiltum ingeduncket hetten, durch aller 25 hand siechen die gewonlichen dar vmm batten vnd sy auch dar von genasend von mainiger hand siechtag. Da sy des weines ein wenig getranck, zu hand gestillet ir we vnd arbeit.

Es was ein edler her ze Behem, der gewann ein geschwer in der kelen vnd mocht im daran nemen gehelffen. Da bat er 30 die brüder, daz sy ym etwas von sant Angnessen heiltum geben, das er genes. Da brachten sy im sant Angnessen har vnd stiessent das in einen wein vnd bestrichent ym sein kelen da mit, vnd den überigen gaben sy ym zu trincken vnd rietten im, er solt etlich antheisz dun, | almüsen den armen [Fol. 210 r.] ze geben durch yr er. Das tett er vnd gelopt me denn sy ym 35 gerotten hetten. Da er den antheisz getan het, da genas er

pauperibus elemosinas largiretur. Qui cum non solum ea que sibi suasa fuerunt deuote fecisset, sed etiam plura hiis super[erog]asset,¹ perfecte curacionis munus adeptus est.²

[Fol. 208 v.] Alius multum nobilis dominus Linko de Duba³ passione squinancie frequenter uexabatur, tam grauiter quod propter doloris uehemenciam linguam supra pectus turpiter exponebat. Cumque nullo medicine remedio eidem posset subueniri, de consilio sororum ordinis Sancte Clare in Praga consanguinearum suarum vinum in quo ossa beate Agnetis lota fuerunt cum deuocione potauit, & nunquam deinceps memoratam per-tulit passionem.

Iuuenis quidam, nomine Vencezlaus, notarius cuiusdam militis nomine Protwyerzonis⁴ in Bohemia, grandem in gutture paciebatur dolorem, ratione cuius nec unum uerbum proferre ualebat. Perductus tandem per dominum suum ad fratres

[Fol. 209 r.] minores in | Praga, nutibus cepit exposcere quod cum reliquiis signaretur. Dominus autem ipsius nutus eius non intelligentibus dixit "Ipse innuit & ego instanter peto, ut de reliquiis beate Agnetis si quas habetis dolorem ipsius tangatis, quia per hoc sperat se totaliter liberari". Properat subito unus de fratribus et capillos uirginis quos ob deuocionem seruabat attulit reuerenter, & intingens in aquam collum eius liniuit, terque cruce signauit in honore deifice trinitatis, et quidquid de aqua remanserat ebibere iussit. Qua difficulter potata,

[Fol. 209 v.] aliquod enim diebus cibum non sumpserat neque potum, statim uocem emisit | ad modum ouis balantis. Quam cum tercio emisisset, debilitari cepit & sudare, et post modicam quietem in uerba exultacionis prorupit dicens "Benedictus sit dominus noster Jhesus Cristus, qui me peccatorem per sanctam Agnetem uirginem liberauit," Statimque equo ascenso cum domino suo incolumis & letus abscessit.

Simili modo quidam uir Marzitus, nomine Hoholitz, Pra-gensis dyocesis, per octo dierum spacium propter grauissimam

¹ MS. "superegrotasset". . . . ² M. and W. adds "vnd lobt got".

³ See note XXIV., p. 174.

⁴ M. and W. omit name. Boll. I. and II. both give the name Vencezlaus to the master instead of to the scribe.

zu hand von allem seinen siechtag vnd leist seinen antheisz
truwlichen vnd vollichen.

Es was ein ander edler her zu Behem, der het einen
siechtag vnd leid da von grosse not vnd arbeit, daz er dick
von bitterem we darzu kam, daz ym die zungen vss dem mund 5
dick heng vntz vff sein brust vnd en mocht im nemen gehelfen.
Da het der her ein nyffelin oder frund in dem closter zu Brag
die gab im des weines, da ir gebein ingewesen was. Zu hand
da er den wein getranck, da genass er gentzlichen von allem
seinen siechtagen. 10

Es was ein ritter zu Behem der het einen schriber, der
gewan einen schweren siechtagen in der kelen, vnd was etwen
fil tag daz er weder reden noch essen mocht. Do furt in sein
her zu den brüdren, vnd bat sy ob sy nicht hetten von sant
Angnessen heiltum, daz sy ym sein kelen da mit bestrichen. 15
Da brachten sy ires hares, daz stiessent sy in ein wasser vnd
bestrichen im sein kelen, vnd gaben ym das zu trincken, das
da über was worden. Da er daz getranck, da liesz er ein
stym vss | zu dryen malen als ein schefflin daz da bleret, vnd [Fol. 210 v.]
ward gar kranck vnd ward schwitzen, vnd da er ein wil 20
gerüwet, da stund er frolichen vff vnd sprach "Ge'opt sy der
ewig got, der mich armen sunder generet hat durch der
heiligen sant Angnessen willen," vnd sass vff sein rosz vnd
fur frysч vnd gesund wider heym.

Es was ein ander man in dem bystum zu Brag, der was 25
acht tag daz er nie wort mocht gereden, also grosse martter
vnd arbeit leid er in der kelen, vnd mocht nit als fil als ein
wort gesprechen, vnd ruchlet jemerlichen vnd von byttrem we.

gutturis passionem nec unum uerbum proferre ualebat, sed lamenta[bi]les rugitus doloris expressiuos. Cumque de capillis sancte Agnetis bibisset, nocte sequenti apparuit ei uirgo

[Fol. 210 r.] predicta in habitu sororum | ordinis sancte Clare, et dixit se
5 esse sanctam Agnetem, et duobus digitis in os eius usque ad locum doloris inmissis, omnem dolorem tactu manus sue propulsauit.

Quodam tempore fluuio nomine Uulcana supra quem situm est monasterium sororum in Praga nimium inundante, aqua
10 predictarum sororum monasterium ingrediens, eciam locum sepulture uirginis Cristi repleuit. Cessante inundacione soror Margareta, filia¹ Jacobi ciuis Pragensis, aquam de sepulcro hauriens, multo tempore seruauit incorruptam, que multis extit remedium salutare contra multimodas passiones. Quidam

[Fol. 210 v.] namque uir Albertus nomine & soror eius Ely|zabet in ciuitate Pragensi in morte decumbentes, haustu aque predicte tota-
liter a periculo mortis liberati sunt. Et multi alii a diuersis egritudinibus liberati.² Propter tales autem inundaciones que frequenter ibi contingunt timentes sorores omnes reliquias
20 uirginis incinerari debere, ossa ipsius de sepulcro leuantes lota in uino per manus fratrum sacerdotum cum magna reuerencia in archa lignea condiderunt. Predictum autem unum per annum in cina conseruatum nec colorem nec saporem mutauit, & multis egris bibentibus prestitit medelam salutis,

[Fol. 211 r.] sicut de aliquibus superius est expressum. |

26 Nobilis quidam de Bohemia, dictus Marquardus de Wlassym, habitis capillis Agnetis uirginis a quadam sorore ordinis Sancte Clare de Praga, in ciuitate sua Wlassym multos febricitantes reperiens, aliquos quidem de predictis capillis bibere fecit, alios autem tantummodo eisdem capillis benedixit et quindecim ex illis meritis famule Cristi a vi febrium liberati sunt.³

Soror Constancia que post mortem sancte Agnetis pluribus

¹ “Filia . . . pragensis ” given by M. but not by W.

² Both M. and W. insert word “ Nota ” here.

³ M. adds : “ also eret got die der werwt zur hert in horn versmehent vnd lassen absneyden vmb sein willen ”. W. breaks off at “ got ”.

Da gab man im zu tryncken ab sant Angnessen har, vnd an der nesten nacht dar nach, do erschein sy im in dem gewand als die swestren sant Claren tragent, vnd seyt im daz sy es wer vnd greiff im mit zweien vingern zu dem mund vnd rürret in an die stat da ym we was. Da von was er genessen⁵ von allem we vnd siechtagen.

Zu einem zytten ward ein wasser daz heiset Wiltana also gross, das es übergeng vnd geng in der swester closter zu Brag, vnd ward sant Angnessen grab vol wassers. Do scheff-pet man daz wasser von dem grab vnd gehielt das | wasser [Fol. 211 r.] frisch vnd suber vnd beleib wol geschmack lang zit vnd 11 genasen fil siechen von dem selben wasser.

Ain man heisz Albrecht, der lag an dem tod vnd sein swester heisz Elisabet, die lag auch an dem tod vnd man gab ynen des selben wassers zu tryncken, vnd genasent alle beide¹⁵ von dem tod vnd von allen siechtagen, vnd fil ander siechen genassent do von aller hand siechtagen. Nun geng daz selb wasser also dick in das closter, das die swestren vorchten das sant Angnessen bein fillicht verlirt wurd, vnd besanten fil priester vnd die brüder dar, die namen ir gebein alle uss dem²⁰ grab mit grosser erwirdigkeit vnd andacht vnd wuschen daz gebein mit wein in einem zuber. Da stund der wein ein gantz jar in dem zuber, daz er weder sein farb noch seinen geschmack nie verwandlet. Von dem selben wein genassen fil siechen die des weines trunckent vnd da mit bestrichen²⁵ wurden.

Es was ein man der heisz Martquart, der het ein wenig von irem har, das hetten ym die swestren von sant Claren gegeben, der ernert funfzechen siechen menschen da mit. Etlichen gab er dar ab zu trincken, ettlichen bestrich er da³⁰ mit vnd genassen alle von ir hilf. | [Fol. 211 v.]

Es was ein swester in dem closter, die hiesz Constancia, die het den ryttan lang zit; vnd in der nacht do sant Angnesz starb, do tett er ir gar we; vnd nach dem ymbysz, do die swestren all in dem kor waren vnd daz *gracias*¹ mit andacht³⁵

¹ See note XXV., p. 174.

annis excursis monasterii ipsius extitit abbatissa, ante mortem
 prefate uirginis gloriose pluribus accessionibus febrilibus
 [Fol. 211 v.] grauata, in die tandem defunctionis ipsius plus solito cepit
 uexari, ita quod quasi tenebrescebat ante oculos eius, et
 5 totum corpus ipsius nimium erat ponderosum. Cumque so-
 rores dixissent gracias in choro post prandium,¹ illa ueniens
 procidit iuxta feretrum in quo corpus uirginis Cristi iacebat,
 ipsius merita inuocando, ut cum aliis sororibus pro anima eius
 nocte sequenti legere psalterium² posset. Surgens autem ab
 10 oracione nullum dolorem sensit, nullumque grauamen, & quod
 facere decreuerat, effectui mancipauit.

Alia soror, nomine Agnes de Sberzkowitz,³ que eciam
 post mortem alme uirginis sororum monasterii eius fuit ab-
 [Fol. 212 r.] batissa pluribus | annis, ante quam gereret dictum officium,
 15 grauissimam paralisim in cubito manus dextere perpessa est,
 in tantum quod eadem manu nichil poterat operari, sed con-
 tinue portabat alligatum in sinu cum corda. Die autem⁴
 quadam inueniens archam ligneam in qua corpus uirginis
 iacuerat, petiuit unam de sororibus ut eam iuuaret exponere
 20 manum dolorosam de sinu, quia nunquam inponi poterat uel
 exponi sine magno pacientis dolore pariter et clamore.
 Cumque dictam manum prefate arche ut poterat applicuisset,
 omni dolore semoto, restituta est usui & pristine sanitati.

[Fol. 212 v.] Quedam nobilis domina, nomine Scolasti|ca, consors domini
 25 Habhardi⁵ de Zyrotin in Bohemia, dum adhuc Agnes felicis-
 sima in carne degeret, massam quandam in latere sinistro diu
 pertulit ex malorum coadunacione humorum. Quam per diuersa
 medicorum remedia euadere non ualens, cum auia sua, domina
 Scolastica de Sternberk⁶ que licenciam habebat monasterium
 30 sororum intrandi, claustrum in quo uirgo Cristi degebat in-
 grediens pia calliditate temptabat latus suum morbidum lateri
 uirginali iungere, sperans se ipsius contactu cupidam recipere
 sanitatem. Quod & factum est. Volens enim ab ancilla

¹ See note XXV., p. 174.

² M. and W., "pater noster," instead of "psalterium".

³ M. and W., "von kowiz". ⁴ M. and W. greatly curtail this miracle.

⁵ M. "habrad"; W. omits name. ⁶ See note XXVI., p. 174.

sprachen, do kam auch die selb siech swester dar vnd strecket sich mit arbeiten fur die bar nyder vff die erden vnd bat sant Angnessen, beide sy vnd all swestren mit ir, daz sy nun ir hulf, daz ir nun so fil lichter wurd daz sy die nacht da by sein mocht, so man den salter sprech als es gewonlich ist.⁵ Do sy daz beginlichen bat vnd die swestren all mit ir, do genas sy gentzlich von dem rytten vnd von allem we vnd ward dar nach Eptissin in dem selben closter.

Es was ein ander swester in dem selben closter, die hiesz Angnes, die het das parilis an einem arm also swerlichen ¹⁰ troffen, daz sy den gentzlichen verlor vnd must in all gepunden tragen an einem seil; vnd zwei mal sach sy den sarch da sant A[ng]nessen¹ lich zu dem ersten ingelegen was vnd bat ein swester daz sy ir hulf daz ir der arm enpunden wurd, wann der mocht ir nymer | enpunden werden on bytterlichem we [Fol. 212 r.] vnd schmertzen. Da ir der arm enpunden ward, do geng sy ¹⁶ zu dem sarch vnd leit iren siechen arm vnd hand in den sarch als fil sy mocht. Do genas sy zu hand gentzlichen von allem siechtagen vnd von allem we, vnd ward dar nach Eptissin in dem selben closter. ²⁰

Es was ein edler her zu Behem, der het ein elichen frawen die hiesz Scolastica; der wuschs gar ein vngefuger clotz an der lincken sytten vnd en kont noch en mocht ir kein artzet noch artzney² gehelffen. Da geng sy ein mal mit der frawen von Streubt, von der auch hie oben ist ges[ch]riben,³ mit der ²⁵ geng sy in daz closter do sant Angnes dennoch lept, wann des het sy vrlab vom babst, vnd fugt sich mit einer keindigkeit zu ir, so sy aller meist mocht, daz ir siechen sytten von ir berüret wurd, so getruwet sy daz sy aller ding genes. Vnd da sy von ir scheiden wolt vnd ein ander gesegnetten, da vmmfeng sy ³⁰ 30 sy vnd det daz also, daz ir siechen sytten an sy kam, vnd ze hand da sy von ir berüret ward, da genas sy des klotzen vnd

¹ MS. "Anessen".

² MS. "arney" with "artzney" written above.

³ MS. "gespriben".

[Fol. 213 r.] Cristi licenciari recedendo, fuit eam amplexata, in quo | amplexu passionatum latus lateri eius ut potuit coniunxit, & quam nec herba nec malagina sanauerat, antequam de monasterio exisset sensit se omnino mirifica dei uirtute sanatam. Et ut accepti beneficii gratitudinem demonstraret, egrediens de monasterio statim audientibus pluribus hominibus fide dignis uiue uocis oraculo fatebatur per merita eximie uirginis se a morbo grauissimo liberatam.

Alia domina clari generis, Ostyrhildis nomine, coniunx domini Iobozlai de Sternberk, morbum qui fistula dicitur pluribus annis perpessa est. Audiens autem per merita beate Agnetis homines a diuersis egritudinibus liberari, totam se |

[Fol. 213 v.] contulit ad eius suffragia, ieuniis & oracionibus et elemosinis imploranda deum ob reuerencia ancille Cristi uotum emittens, ab omni dolore quem assidue passa fuerat sensit se immunem : sed aperturam fistule cernens omnino sanata[m], deo & gloriose uirgini Agneti gracias agens copiosas, uotum suum exsoluit.

Quedam alia domina, consors domini Inladote¹ de territorio Luchomericensi, annis pluribus fluxu sanguinis fatigata, in exaltacione sancte crucis² ad monasterium in quo corpus sancte

[Fol. 214 r.] Agnetis requiescit peruenit ; et cum multe uirtutes et curaciones uariarum infirmitatum ad inuocationem uirginis Cristi patrate, coram multitudine que tunc confluxerat | recitarentur, ad eius suffragia cuius audiebat magnalia se conuertit. Cum ad honorem eius uotum in corde suo fecisset, continuo a profluuo sanguinis liberata, miraculum in se gestum ibidem protestans, multos audientes ad benedicendum & laudandum in sanctis suis dominum incitauit.

Soror Donika, ordinis sancte Clare de Praga, filia Domaslaui Desquotz, quadam uice sororem que in coquina pro ceteris sororibus cibos parabat quantum poterat adiuuabat. Cumque uellet aquam fundere in cacabum qui super ignem pendebat, casu in ignem corruit secundum longum, et cadendo simulque in igne iacendo clamabat, “ Sancta Agnes, adiuua | [Fol. 214 v.] me ! ” Surgens autem de voracibus flammis, nullum adus-

¹ M. “nilado”; W. “nicolao”.

² See note XXVII., p. 174.

alles iren anderen siechtagen vnd geng | gesund vnd frolichen [Fol. 212 v.] wider vss vnd kundt allen lutten offenlichen die genad, die ir von got vnd ir heiligkeit geschehen was.

Ain ander edle fraw die was des herren von Stainberg elichen fraw, die het die fistel fil jar vnd mocht ir nemet gehelffen. Da vernam sy von disser heiligen junckfrawen sant Angnessen, daz sy ein gemeine nothelfferin wer aller der die genad vnd hülf an si suchten, vnd daz sy also fil siechen generet hett, vnd kert sich mit gantzer zuversicht vnd andacht zu irer hilf, vnd mit gebet vnd mit fasten vnd mit almüsen ¹⁰ sucht sy ir hilf vnd ir genad demüttlichen, vnd enthiesz antheisz, vnd genas gentzlichen von allem siechtagen, vnd seit genad vnd danck dem almechtigen got vnd irer mylten vnd getruwen notthelfferin vnd leist iren antheisz getrüwlichen.

Es was ein swester in dem selben closter, die was eines ¹⁵ edlen herren tochter, die solt zu einem zytten den swestren helffen, die in der kuchen waren. Da sy wasser wolt schutten in einen kessel, | da ful sy in daz für als lang sy was, vnd in [Fol. 213 r.] dem fall vnd in dem für ligent, ruft sy sant Angnessen an vnd sprach "Sant Angnes, hülf mir!", vnd do man sy vss dem ²⁰ für zoch mit arbeiten, wenn die flamen des fières schlügen allenthalbent ob ir vff, vnd was ir doch kein schad geschehen an dem lyb, noch nie kein herlin ires gewandtes besengt wardent.

tionis uestigium in uestimentis suis habuit, nec in corpore aliquam pertulit lesionem.¹

Sedes supra quam uirgo Cristi sederat frequenter, ardente quadam vice domo in qua tunc stabat sedes predicta, modicum quidem in una sui parte adusta in medio magnarum flamarum mansit incombusta, que usque hodie in memoriam huius facti conseruatur.

Quadam uice fluuius que circa monasterium sororum in Praga in tantum inundauerat, quod magnam partem monasterii & capellam in qua corpus sancte Agnetis fuerat tumulatum [Fol. 215 r.] pro magna sui parte repleuit. Cumque una de sororibus nomine Elyzabet, filia domini Alberti de Lubressitz ad prefatam capellam cicius peruenisset, uolens extrahere de sepulcro casulam ligneam in qua erant ossa uirginis recondita, casu in aquam lapsa, totaliter cooperta est aquis. Vna autem de sororibus, nomine Sdinka Paulitonis, corda eidem porrecta ipsam de aquis exire adiuuit. Cumque egressa fuisse nullum humiditatis uestigium apparuit in corpore eius uel in ueste, quod utique meritis sancte² Agnetis factum esse credendum est.

Alia soror, nomine Iunka de Bessan, cum sancta Agnetis adhuc staret inseptulum, de pollice pedis ipsius, sororibus [Fol. 215 v.] absentibus unguem precidere uoluit et causa deuocionis seruare. Quod cum facere cepisset, sanguis fortissime cepit manare. Que nimium perterrita, sanguinem panno lineo abs-25 tergebat, ita quod magnam partem ipsius dicto sanguine rubricauit, qui postea meritis eximie uirginis multis infirmitatibus extitit remedium salutare. Timens autem predicta soror de prefato fluxu sanguinis nimium reprehendi & turbari, procidit cum alia sorore iuxta feretrum, orans misericordem 30 dominum et uirginem piam ut predictum fluxum sistere dignaretur, quod et factum est.

Sunt quidem & alia multa signa que per huius gloriose | [Fol. 216 r.] uirginis merita dominus operari dignatus est, non solum in infirmantibus sed etiam in rebus perditis ut recuperentur adiu-

¹ M. adds "dez sprach sy allexit Deo gracias"; W. ditto, but mistaking this for end breaks off at this point.

² MS. "sancta".

Der stul da sy vff sass so bettet, der stund in einem husz,
daz geng an vnd bran; vnd do daz husz verbran, do beleib
der stul mytten in dem¹ für on allem schaden vnverbrent.

Ain gross wasser flosz vor dem closter hin, das zu einem
zytten also gar gross daz es über geng vnd brach auch in daz 5
closter, daz ez ein sytten des closters erfülltet, vnd brach auch
in die cappellen da sant Angnes in begraben was. Da lieff
ein swester die hiesz Elisabet gar bald² in die cappelen da ir
gebein in was, vnd wolt es her vss tragen vnd fiel von vn-
geschicht³ in daz wasser, daz das wasser ob ir zu samen¹⁰
schlug. Da komen die swestren zu geloffen vnd wurffend | ir [Fol. 213 v.]
ein seil dar vnd zügen sy dar an hervss mit arbeiten; vnd do sy
herusz kam, do en was ir weder am lyb noch an dem gewand
nasz worden noch kein schad geschehen von sant Angnessen hilf.

Do sant Angnes gestarb vnd noch offen stand, do geng¹⁵
ein swester über sy, die hiesz Gutta vnd warttet wenn die
swestren alle hin vss kömen, so wolt sy denn sant Angnessen
einen nagel ab der grossen zehen abschnyden vnd wolt in von
andacht han behalten. Do sy begund zu schnyden, do ward
sy als ser blütten daz die swester vnmesslich ser erschrack, wann²⁰
sy vorcht daz man sy swerlichen dar vmm straffen wurd, vnd
verhüb die zehen mit lynnern düchern, daz das blut verstan
solt; aber es half nit, es blut als für sich. Do ward der
swester als angst, daz sy nyder fiel nebent der bar vnd ein
ander swester mit ir vnd battent den mylten got vnd die siissen²⁵
sant Angnessen daz das blut gestyllet; vnd also verstand daz
blut vnd was des gar fil in die dücher kumen. Do von gar fil
siechen genassen von⁴ schweren vnd menger hand siechtag. |

Sy hett auch fil ander zeihen gethan vnd grosser loblicher [Fol. 214 r.]
wunder, die got durch iren willen het gethan nit allein an den 30

¹ MS. "husz" deleted.

² MS. "vnd vnd wolt," deleted.

³ MS. "sicht" corrected by scribe to "schicht". Same mistake on fol. 208 v.

⁴ MS. "swesren" deleted.

uando, et cunctis ad se clamantibus misericorditer succurrendo. Predicta uero idcirco a me pauca sub compendio sunt trans cursa, ut digniores & periciores¹ laudatores occasionem habeant plura si uoluerint ad laudem dei ac huius illustrissime uirginis 5 apponendi.

PRECACIO.

Eya, uirgo benigna, que² in littore celestis patrie secura in stacione letaris, intue minimum ac uilissimum seruorum dei, qui gesta tua gloriosa balbuciendo utrumque depromsi, oculis [Fol. 216 v.] miseracionis intendas cum | ceteris tibi deuotis, ut qui adhuc 10 miseri in mari turbulentu uersamur et procellosas eius uoragine corporis ratem trahentes ignoramus an ad soliditatem litoris peruenire possimus, tuis sanctissimis precibus de lacu miserie et de luto fecis educas, ne nos demergat tempestas aque multimoda scilicet tribulacio, neque dampnacionis eterne 15 absorbeat nos profundum. Ora regem maiestatis, cuius nunc iocundissima frueris uisione, ut in fluctibus huius pelagi potenti sua dextera nos gubernare dignetur, quatenus inter Caribdim & Scillam³ per medium sic tendamus, ut utroque periculo [Fol. 217 r.] euitato salua nauis & mercibus ad portum felicitatis perpetue 20 securi pertingere ualeamus. Quod tuis sacris meritis & precibus ipse nobis prestare dignetur, qui est deus benedictus laudabilis & gloriosus in secula seculorum. Amen.

Cristo deuota uirgo domina Agnes, soror Vencezai quarti regis Bohemie, suscepit ordinem sancti Francisci: ad cuius 25 imitacionem, sicut pater sanctus Franciscus sub typo trium ordinum tres ecclesias erexit, ita ipsa tres sollempnes ecclesias construxit in Praga. Primam uidelicet in honore saluatoris omnium, in qua se cum sororibus suis recollegit. Secundam in honore sancte dei genitricis Marie et beati Francisci pro 30 fratribus minoribus iuxta se diuina sibi & sororibus ordinis Fol. 217 v.] Sancte Clare ministrantibus. | Terciam in hospitali suo eciam in honore sancti Francisci pro ordine cruciferorum tunc de

¹ MS. "periciores".

² M. omits from "que . . . profundum".

³ M. "zwischen den vntern und den obern".

siechen die sy genert hett, sunder auch an den die in andren
freiszen vnd notten waren, den sy myltlichen zu hilf kom,
vnd auch an den dingen, die man verloren hett, den half sy
daz es in wider ward, vnd alle die sy anrüfftē vnd ir genad
vnd hilf begerten, den kam sy barmhertzlichen zu hilf. 5

Die zeichen vnd wunder die got durch iren willen hat
gethan, die lasz ich alle nun vnder wegen vnd han ir nun ein
wenig geschriben vnd kurtzlichen überfaren durch daz, das die
bessern meister, die des wirdiger sint denn ich, noch vil me
von ir vindent zu schriben ob sy wollent zu lob vnd eren dem 10
obersten got vnd der aller heiligsten vnd loblichsten junck-
frawen, sant Angnes von Brag. Amen.

Die arm swester, die es geschriben hat, begert das ir got
für sy byttent mit einem AUE MARIA.

nouo per fratres minores de mandato ipsius domine Agnetis
creato, uidelicet cruciferis stelliferis quibus ipsum hospitale
copiosissime de propriis bonis regalibus dotatum commisit, ut
ipsi debilibus & infirmis & omnibus miseris personis ibi re-
ceptis, tam in temporalibus quam in spiritualibus, fideliter
⁵ necessaria ministrarent.



SUBJECT UNCERTAIN : PROBABLY BLESSED AGNES OF
BOHEMIA AND TWO SISTERS.

(From MS. M.281 Royal Library, Dresden.)



HOW OUR LORD AND OUR LADY CROWNED SAINT CLARE
IN HEAVEN

(From MS. M.281 Royal Library, Dresden.)

Qān iſt aſt ſe uñlēr hērre vii uñlēr fīrēc kīrōntn

Dise brief sant die selig Sand Clar der edeln kvniginn der [Fol. 139 v.] heiligen jvnkrawen Agnesen, des aller edelsten kvnges tohter von Pehaim, die da waz ze Brag in ainem closter Sand Claren ordens, do Sand Clar dennoch lebt auf ertreich, ze manen vnd ze leren vnd ze sterken disev vorgesprochen jvnkrawen Sand 5 Agnesen an dem dienst gotes, vnd an strenkait des ordens, vnd auch zv ainem vrkvnde gaistleicher lieb die si zv ir het: dar vmb sant ir Sand Clar dise brief die her nach geschrieben sten.

Der ersamen vnd aller heiligsten jvnkrawen Agnesen, der | [Fol. 139 r.] tohter des aller wirdigsten vnd edelsten kvnges ze Pehaim, en- 11 bevt Clara, ain vnwirdige dienerin Jhesu Cristi¹ vnd ain vnnvtzev dirn der beslozznen frawen des closters Sand Damians von Assis, ir vndertan vnd dirn allenthalben, enpfilhet sich selben ir in alle weise mit gaistleicher wirdikait 15 vnd wunschet ir daz si erwerbe vnd verdien die ere der ewigen selikait.

¹ Ber. omits "ain vnwirdige . . . Cristi".

Ich hab gehöret den leimvnt ewres aller heiligsten wandels vnd aller erwergst¹ lebens der ist auch endleichen erhollen niht mir alain, svnder nahen in allem vmbinge² der werlt, vnd da von frewe ich mich vil in vnserm herren vnd pin vro.

[Fol. 140 r.] Von dem | ich mich niht alain mag frewen, halt alle die da tvn
6 und begern ze tvn³ den dienst Jhesu Cristi. Wann da ir genozzen möht haben vor anderr gezirde vnd ere der werlt die wirdikait daz ir mit vbertrefender ere möht eleich gemeheit sein worden dem hohen kaiser, als ewerr vnd seiner wir-
20 dikait gezvmen het, disev dink habt ir ellev verwidert vnd habt mit gantzem mvt vnd begirde ewres hertzen mer erwelt die aller heiligsten armvt vnd gebresten des leibes vnd habt genvmen ainen gemaheln ains edelern geslehtes, vnsern herren Jhesum Cristum, der evren magtvn allezeit vngemeligt vnd vnbe-

[Fol. 140 v.] schedent⁴ | wirt behüten. So ir den gemaheln nimmet, so
16 seit ir kevsche; so ir in an rvret, so wert ir dest rainer; so ir in nemt, so seit ir ain jvnkfrawen; dez vermügenhait ist sterker, des edel ist höher, des angesihte ist schöner, des minne ist süzzer vnd alle sein gnad avzerwelter;⁵ von des
20 vmbvahen seit ir iezvnt begriffen, der ewer hertze geziret hat mit hohgültigen gestainen vnd evren oren gegeben hat vnbetrehenleich margariten vnd evehc ellevsam vmbgeben hat mit blvenden vnd scheinenden gimmen, vnd evch gekrönet hat mit ainer gyldeinen kron, die offenbar ist mit

[Fol. 141 r.] dem zaich|en der heilikait. Da von, aller libstev swester vnd
26 auch vil ersamev frawe, wanne ir ain gemahel vnd ain mvter vnd ain swester seit meins herren Jhesu Cristi vnd mit alle wider gleistenleich seit gezaichert mit dem namen des vnverwerten⁶ magtvms vnd der aller heiligsten armvt, sc
30 schült ir stark sein an dem heiligen dienst des der arm an dem crevtz gemartert ist, den ir habt angevangen inbrünstig

¹ MS. "erwersten" altered by addition of "g" in red. Ber., "erbersten".
B3. and W., "erwidigsten".

² *Ibid.*, "in aller der werlt".

³ W. omits "und begern ze tvn".

⁴ Ber., "vnvermaset vnd vngeschädigt".

⁵ Ber. adds "für zytliche gemachel".

⁶ Ber., "mit dem namen des unvermasten magtums".

an ewerr begirde, der für vns alle hat erliden die marter des
creuces¹ vnd vns hat erlöset von dem gewalte des fürsten der
vinsternsse, von des gewalt wir gepvnden | gehabt waren mit [Fol. 141 v.]
panden vmb die vngehorsam vnsers ersten vaters, vnd hat
vns versnet mit got dem vater.

5

O seligev armvt, den die si minnen vnd vmbvahen verleihet
ewige wirtschaft! O heligev armvt, den die si haben vnd ir
begern, den ist von got gehaizzen daz himelreich, vnd in wirt
erpoten ewige ere vnd daz selig leben an allen zweifel! O
miltev armvt, die vnser herre Jhesus Cristus der da verrichte¹⁰
hat vnd noch verrichte² himel vnd erde, der mit dem worte
geschufe die creatur, der hat si geruchet vmbvahen vor
andern dingen,³ wanne er sprach “Die fühse haben höler, vnd
die vögel | des himels nest, aber des menschen kint, daz ist [Fol. 142 r.]
Cristus, hat niht da er sein havbt genaige,”⁴ svnder mit nider¹⁵
genaigtem havbt gab er dem vater seinen gaist.⁵ Da von seit als
ain grozzer vnd ain sogetan herre kom in den megtleichen leip⁶
vnd wolt erscheinen versmehter ellender vnd armer in diser werlt
dar vmb daz die menschen die da waren aller ermost vnd
dürftigen vnd die da liden grozze armvt an der himelischen²⁰
speise⁷ reich würden in im vnd besezzen daz himelische reiche.
Nv schvlt ir evch vil frewen vnd vro sein vnd wert erfvllet
mit grozzer frevd vnd mit gaistleicher vrö|leichait. Wanne [Fol. 142 v.]
seit ev pas gevallen hat versmehde der werlt denne die⁸ ere,
vnd armvt pas denne zeitleicher reichtvm, vnd ir mere evren²⁵
schatz verbergen wölt in dem himel denn in dem ertreiche
do in der rost niht verswendet vnd die milbe niht verderbet
vnd die dieb niht avz graben noch stelen, so ist ewer lon gar
vbernvhtig⁹ in dem himel vnd habt ir verdienet daz ir pilleich
genant werdet ain swester, ain gemahel vnd ain mvter des der³⁰

¹ Ber. adds “und den aller pittersten tod”.

² Ber., “der da regirt himel,” etc.

³ Ber., “tugenden”.

⁴ W., “hynlege”.

⁵ Ber., “mit geneigtem hoft uff sein prust gab er uff sein geist”.

⁶ W., “leichnam”.

⁷ Ber. omits “an . . . speise”.

⁸ In B3. “di” is added in margin. In W. it is omitted, which suggests that W. is copied from B3.

⁹ Ber., “oberflusyg” instead of “vbernvhtig”.

ain svn ist des obersten vaters vnd der ersamen junkfrawen vnser frawan.

Ich gelaube vestikleich ir habt erkant daz daz himelreich

[Fol. 143 r.] nieman von vnserm herren gelobt wirt vnd | auch gegeben
5 denne den armen, wann swenn man zeitleiche dink liep hat,
so verlevset man die frucht der minne;¹ vnd daz man got vnd
irdischem gut niht² gedienen mvge, wann aintweder ain herre
wirt liep gehabt vnd der ander wirt gehazzet, oder man dienet
ainem vnd versmeht den andern; vnd daz ain geklaiter mit
10 ainem nackenden niht geringen mvge, wann der wirt schier
an die erden geworfen, der da hat da mit er gehabt werd;
vnd daz iemant ersam beleibe in diser werlt vnd daz himel-
reich besitze mit vnserm herre; vnd daz ain ölpent³ pas mvg
[Fol. 143 v.] gen durch ainer nadel öre denne der reiche mensche | avf gen
15 in daz himelreich. Dar vmb habt ir hin geworfen die klaider,
daz ist zeitleichen reichtvm, daz ir dem der mit ev ringet iht
möht vndergeligen vnd daz ir durch den strengen wek vnd
die engen porten möht gegen in daz himelisch reich. Zwar
ez ist ain grozzer vnd ain löbleicher wehselkavf verlazzzen⁴
20 zeitleichev dink vmb ewige vnd verdienen himelischev dink
fvr irdischev vnd enpfahen hvndertvaltiges fvr ains⁵ vnd
ewicleich besitzen daz selig leben.

Dar vmb han ich geahet ze flehen ewer wirdikait vnd
heilikait als vil ich mag mit diemvtiger bet in den innedern⁶

[Fol. 144 r.] Cristi, daz | ir wölt gesterket werden⁷ an seinem heligen dienst
25 vnd wahset von dem guten zv dem pezzern vnd von tugenden
zv tugenden, daz der dem ir dienet mit gantzer begirde evrs
gemvtes ev geruch ze geben den lon des ir da wünschet.

Nv pit ich evch auch als vil ich vermag in vnserm herren
30 daz ir mich ewer vnnvtzev dirn vnd die andern swester die bei
mir wonent in dem closter, die da andehtig gen ev sint,⁸ ev

¹ B3. and W. add "Ich gelaub ir habt auch der kant".

² Ber. adds "mit einander" in margin. ³ Ber., "kemeltir"; W., "elefant".

⁴ B3. and W., "daz man lezzet" instead of "verlazzzen".

⁵ W., "enphaen eyn zeitlichs von eyn ewiglichs" and omits "vnd . . . leben".

⁶ Ber., "in der leib Cristi". . . . ⁷ B3. and W., "daz ir stark seit".

⁸ Ibid., "die andacht haben zu ew".

lazzet enpfolhen sein in ewren andehtigen gebet, mit des hilfe mvg wir erarnen die parmhertzikait Jhesu Cristi vnd samt mit ev mezzen die götlichen anschawevnge. Nv seit gesegent vnd wol mvgent in vnserm herren vnd bitet fvr [Fol. 144 v.] mich.

5

DAZ IST DER ANDER BRIEF.

Der tohter des kvnges aller kvnige, der dirn des herren aller herren, der aller wurdigsten gemaheln Jhesu Cristi vnd avch der edeln kvnigin frawen Agnesen, enbevt Clara, ain vnnützev vnd ain vnwirdigev dirn der armen frawen iren grvz vnd wiinschet ir ze allen zeiten ze leben in der obersten armvt. 10

Ich dank dem geber aller gnaden, von dem man gelabvet avzfliezen ain iegleich aller peste gabe,¹ daz er dich als vil gezieret hat mit den zaichen der tugent vnd dich erlevhet hat mit dem gebrech² als grozzer | volkvmehait, daz dv pist [Fol. 145 r.] worden ain fleizzigev nachvolgerin des volkvmen vaters. Nv 15 mvzest dv verdienet daz dv volkvmen werdest, daz seinev avgen ihtes iht vnvolkvmens an dir sehen. Ditz ist die volkvmehait mit der dich der kvnk selber im zv gesellen wirt in dem himelischen pravtbette,³ daz dv versmehet hast die höhe des irdischen reiches, vnd wenik geruchet hast dich ze 20 verpinden zv der kayserleichen e, vnd pist worden ain frevndin der aller heiligsten armvt, vnd hast an gehaf tet irn fvzsporn in dem gaist der grozzen diemvtikait vnd der aller inbrvnstig- sten minne, vnd hast erarnet zv gefvgt | werden irre gemahel [Fol. 145 v.] schaft.

25

Seit ich dich erkenne geeret sein⁴ mit tugenden, so han ich maz an langen worten vnd wil dich niht besweren mit vberflitzzigen worten, swie dich doch nihtz vberflüzzig dvnk von den dingen da dir etleich trost von kumen mag. Svnder wanne ains notvrftig ist, daz ain bezevg ich 30 vnd man dich durch die lieb des, dem dv dich geopfert

¹ B3. and W. add "vnd ein iegleich volkvmen gab".

² Ibid., "mit den zeichen der volkvmehait".

³ Ber., "gemahelpet".

⁴ B3. and W., "daz du gereichert pist," instead of "geeret sein".

hast zv ainen heiligen vnd wolgevallenden opfer, daz dv gedenkest deins fvsatzes vnd, als die ander Rachel, alle zeit¹ ansehest deinen anvank. Daz dv da habst, daz hab; daz dv da

[Fol. 146 r.] tvst, daz tv, noch | lazze sein niht, svnder dv gange sicher
5 frewende vnd fröleich durch den wek als grozzer selikait mit
snellem lavffe, mit ringem gange, mit vnangestozzen füzzzen,
daz dein genge iht ainen stavp enpfahen, daz dv nieman
volgest vnd nieman² gelaubest, der dich wolt wider ziehen
10 von disem fürsatz, der dir legt ain irrsal an den wek daz dv
dem aller obersten got iht wider gebest dein anthaizzen in
der volkmenhait mit der dich der gaist vnsers herren geladen
hat. Aber an dem daz dv den wek der gebot vnsers herren
dest sicherleicher durch gest, so volg nach dem rat vnsers

[Fol. 146 v.] ersamen vaters | bruder Helye des Generals³; den setz fir an-
15 derr levte rete vnd aht in lieber denne alle gab. Swer aber dir
ain anders sagt vnd dir ain anders rette, daz dein volkmenhait
verirre vnd daz erscheine dein gotleichen rvffen oder laden⁴
wider sein, vnd ob dv in halt scholdest eren, so scholt dv doch
seinem rat niht volgen, svnder dv scholt den armen Cristum,
20 dv armev jvnkfrawe, vmbvahen. Sihe, er ist versmeht fvr
dich worden, vnd volge nach seinev werk,⁵ daz dv versmeht
seist durch in in diser werlt. Sihe an deinen gemaheln, der
da schön waz vor aller menschenkinden, daz der vmb dein

[Fol. 147 r.] hail | ist worden der versmehst aller manne, versmeht, [ze]-
25 slagen⁶ vnd an allem seinem leibe manikveltikleichen gegaiselt
vnd gestorben vnter der selben⁷ angst des crevces.

Dv vil edelev kvnigin, sihe an, merke vnd schwae, beger im
nach ze volgen! Mitleidest dv dem, so wirdest dv daz himel-
reich mit im besitzen; klagest dv mit im, so wirdest dv dich
30 mit im frewen. Stirbest dv mit im an dem creutze der
trvbsal, so wirdest dv in dem glantze der heiligen besitzen die
himelischen wonvnge, vnd wirt dein nam geschriben an daz bvh
[Fol. 147 v.] dez lebens vnd wirt noch kvnftig ersam vnter den | levten. Dar

¹ B3. has "allezeit" added in margin; W. omits it, thus supporting the possibility that W. is copied from B3.

² B3. and W. omit "nieman".

³ See note XXVIII., p. 174.

⁴ B3. and W. omit "oder laden".

⁵ B., "also volg ym nach".

⁶ MS. "der slagen".

⁷ Ber., "grossen" instead of "selben".

vmb so wirdest dv immer ewicleich enpfahen die ere des himelischen reiches fvr die irdischen vnd zergenkleichen dink, vnd die ewigen gvtten dink fvr die verdorbenleichen, vnd wirst immer ewikleichen leben.

Nv pis gesegent vnd wol mvgent, aller libstev swester vnd s
frawe, dvrch vnsern herren deinen gemaheln vnd pis fleizzich
daz dv mich vnd alle mein swester vnserm herren enpfelhest
mit deinem andehtigen gebet, wanne wir vns frewen von den
guten dingen vnsers herren die er mit seiner gnad an dir
würket. Enpfilh vns avch vil¹ deinen swestern. 10

DAZ IST DER DRITTE BRIEF.

Irre aller erwirdigsten frawen in vnserm herren Cristo vnd [Fol. 148 r.]
avch² der liben vor allen totleichen menschen³ Agnesen des
edeln kynges swester ze Pehaim aber iezvnd ain swester vnd
ain gemahel des kynges von himelreich, enbevt die aller
diemvtigst Clara vnd ain vnwirdigev dirn vnsers herren, ain¹⁵
dienerin der armen frawen, die frevd des grvzzes in dem merer
des⁴ hailes vnd⁵ daz peste des man begern mag. Von deiner
gesvnthait vnd von deinem seligen wesen vnd⁶ von deinem
gehvkssamen nachvolgen da mit ich verstan dich eingen in
dem angevangen lavffe ze behaben den himelischen lon, da | 20
von wird ich als vil mer mit grozzer frevde erfvllet vnd kreftig [Fol. 148 v.]
mit freyden in vnserm herren, als vil ich erkenne vnd wene,
daz dv erfüllst den gebresten als wol an mir als an andern
vnsern swestern der wunderleichen nachvolgvnge der fvzsporn
des armen vnd des diemvtigen Jhesu Cristi. Werleich ich²⁵
mag mich wol frewen noch nieman mag mich fremd gemachen
von als grozzer frevde, so ich daz han des ich vnder dem

¹ B3. and W., "fleizig" instead of "vil".

² Ber. omits "irre aller . . . avch". ³ B3. and W. insert "swester".

⁴ *Ibid.* add "ewigen".

⁵ *Ibid.*, "wvnschet ir".

⁶ B3. read originally: "vnd von deinem gehvkke da mit ich verstan dich gen in dem," etc. This is altered by marginal additions to "vnd von deinem gehvkkesamen nachvolgen da mit ich verstan dich eingen in dem," etc. W. appears to have copied from the uncorrected text of B3., for it reads: "vnd von deinem globre (!) da mit ich vorstan dich dich gen yn dez," etc. Both B3. and W. omit "vnd von deinem seligen wesen".

himel begert han, vnd so ich sihe dich vnderstevret sein mit
 ainer wunderleichen fvr treffenden wirdikait der weishait, die
 da get von dem mvnde gotes selber vnd dich sihe vnersch-
 [Fol. 149 r.] röckenleich vnd vnverwenleich¹ vertreten | die kvndikait des
 5 listigen veindes, vnd die hohvart die da ist ain verderberin
 menschleicher nature vnd die eitelkait die da törot machet
 menschleichev hertzen, vnd dv avch den vngeleichen² schatz,
 der verporgen ist in dem acker³ der werlt vnd der mensch-
 leichen hertzen mit dem daz gekavfet wirt von dem ellev dink
 10 worden sint von nihtev, hast vmbvangen mit den armen
 der diemvtkait vnd mit der tugent des gelauben vnd hast
 avch vmbvangen die heiligen armvt. Ich mag avch aigen-
 leichen⁴ sprechen daz wort des zwelfpoten, "ich sihe daz dv
 [Fol. 149 v.] pist ain helferin gotes vnd ain afvheberin der nidervallenden
 gelider seines vnseglichen⁵ leibes". Wer sprech halt daz ich
 15 mich niht schölt frewen von als wunderleichen frevden. Dv
 aller liebstev, nv frewe dich avch ze allen zeiten in vnserm
 herren vnd laz dich pitterkait vnd vinsternvsse niht verwalken.
 O dv aller svzstev frawe in vnserm herren Cristo, ain frevde
 20 der engel, ain kron der swester, leg deinen mvt⁶ in den
 spiegel der ewikait, leg dein sel in den schein der eren, leg
 dein hertze in daz pilde des gotleichen wesens vnd pilde dich
 selber gar mit ainem⁷ anschawen in daz pilde der gothait
 selbe, daz dv avch enpfindest des da enpfinden sein frevnd,
 [Fol. 150 r.] daz dv versvchest die verporgen | svzzikait die got selber von
 25 angeng hat avfgeslozznen⁸ den seinen⁹ die in lip haben, vnd
 laz gentzleich vnterwegen ellev dev dink die in diser trvglei-
 chen werlt ir blinten minner bestricken mit betrvbleichen

¹ B3. and W., "getvrstikleich" instead of "vnerschröckenleich vnd vnver-
 wenleich".

² B. and W., "zv dem nihtes zv geleichen ist" instead of "vngeleichen".

³ W., "kerker". ⁴ Ber., "wol" instead of "aigenleichen".

⁵ Ber. omits "vnseglichen".

⁶ B3. and W., "sin" instead of "mvt".

⁷ Ibid. add "contemplirenden".

⁸ Ibid., "behalten".

⁹ Ber., "denen" instead of "den seinen"; B3. and W., "den" instead of
 "den seinen".

panden. Vnd¹ hab den alain gentzleichen² liep der sich gar gegeben hat vmb dein minne, von des schöne wundert sich svnne vnd mone, des lon vnd reichtvm kain ende ist, ich sprich den svn des aller obersten³ den ain jvnkfrawe geborn hat vnd nach der gebvrd magt beliben ist. Der allers svzsten mvter des selben svns scholt dv anhaften, die ain en sogetanen svn geborn hat, den | die himel niht [Fol. 150 v.] mohten gevahen,⁴ den hat si braht in dem klainen slozze irs heiligen leibes vnd hat in getragen in irr jvnkfravnleichen schozze. Wer schölt niht schevhen die lag des menschen ro veindes, der mit der selde diser kvrzen zeit vnd mit trvghait der eren daz twinget ze niht werden daz grözzer ist den der himel?⁵ Nim war iezvnt ist scheinber daz die sel des gelevbigen menschen von der gnade gotes ist die wirdigest⁶ aller creatur vnd grözzer denne der himel. Den schepfer den die 15 himel mit den creaturen niht gevahen mvgen, des wonvnge wirt alain ain gelavbige sel, vnd daz geschiht alain dvrch | die [Fol. 151 r.] minne der die pösen darben, als die warhait, daz ist Cristus selber, sprichtet "Wer mich liep hat, der wirt liep gehabt von meinem vater, vnd ich wird in liep haben, vnd wir werden⁷ zv 20 im kvmen, vnd werden⁸ ain wanvnge pei im machen". Reht als die jvnkfrawe aller jvnkfrawen in hat leiplich getragen, also scholt dv nachvolgen die fvzspor⁹ irr diemvtikait vnd avch irre armvt: so maht dv in mit kevschem vnd megtleichem¹⁰ hertzen an zweifel ze allen zeiten¹¹ tragen vnd behaben den 25 von dem dv vnd ellev dink gehabt werden, daz dv besitzest daz¹² daz dv mit gewalte sterkleichen besitzen wirst, | so anderr [Fol. 151 v.]

¹ B3. and W., "minne allein den der," etc.

² Ber. omits "gentzleichen".

⁴ W., "begreiffen".

⁵ B3. and W., "wer schölt halt niht schevhen die lage des veindes menschliches geslehtes der da in diser kleinen zeit mit der trvgleichen ere dev werlt ze niht pringet die edeln sel die grözzer ist denne der himel".

⁶ Ber., "wirdiger denn all creatur". ⁷ B3. and W., "wöllen".

⁸ Ibid. ⁹ B3. and W. omit "die fvzspor".

¹⁰ Ber., "reinem" instead of "megtleichem".

¹¹ B3. and W., "den tragen vnd behalten von dem du vnd ellev dink auf gehalten werden".

¹² Ber., B3. and W. omit "daz dv besitzest daz".

reichtvm diser werlt hinget, an dem vil werlleicher kvnig vnd kvniginne betrogen werden, swie daz ir hohvart avf gegangen sei pis an den himel vnd irev havbt die wolken angérvret haben, die werden an dem ende verderbet als ain mist havfe.

5 Vber¹ dev dink die dv mir enpoten hast, die ich dir offenne schol, wer die hohzeit sein vnd leihst als ich wen daz dv mainest an der manikveltikait der speise, wie vns geleret het svnderleich ze beginn vnser aller ersamster vater sand Franciscus, des antwurte ich deiner minne. Dein weishait schol

[Fol. 152 r.] bekennen² daz an die kranken vnd die siechen den hat er |

11 vns gemant vnd geboten ze tvn alle die minne die wir vermvgen mit allerlai speise, vnd vnser kain die gesvnt vnd stark ist newer alain vasten speise schölt ezzen als wol die tegleichen tag als die höhzeitleichen, vnd alle tage vasten 15 avzgenumen die svntage vnd den Cristage; an den scholt wir zwir ezzen vnd avch an den pfintztagen³ ze gewönleichen zeiten; nach iegleicher willen als ob si niht wolt vasten si wer sein niht gebvnden.⁴ Aber wir gesvnden vasten tegleichen an die svntag vnd den Cristage. Wir sein avch, als Sand 20 Franciscen schrift spricht, niht gebvnden ze vasten in allen ostern⁵ vnd an den hohzeiten vnser frawen Marien⁶ vnd der zwelfpoten, ez kumen denne dise sölhe hohzeit an den freitage. Als vorgesprochen ist,⁷ wir die gesvnt vnd stark sint, ezzen

¹ B3. differs considerably in this paragraph:—

“ Als du mir enpoten hast daz ich dir offenn schol wer vnser hohzeit sein vnd leihst als ich wen du mainest an der misleikit vnser speis, wie vns geleret het vnser aller ersamster vater sand Franciscus svnderleichen zu beginn daz ich deiner minne dar vber antwurten schüllie, so scholt du wizzen daz die kranken vnd die sichen sein auzgenumen, den hat er vns gepotet ze tvn alle die minne die wir vermvgen mit allerley speise. Aber vnser keinew die gesvnt vnd stark ist schüllen niht denn alein vastenspeis ezzen peidev tegleich vnd hohtzeitleich tagen.”

W. is practically identical.

² Ber., “wyssen” instead of “bekennen”.

³ Ber., “donstag” instead of “pfintztagen”.

⁴ Ber., “ob eine nit wil fasten, so ist sy sein nit schuldig”; B3., “si were sein niht schuldig noch gepunden an dem pfintztag”.

⁵ Ber., “in der osterlichen zit”.

⁶ Ber., “unser liebe frawen gotes müter Maria”.

⁷ Ber. omits “als vorgesprochen ist”.

allezeit vasten speise. Zwar wanne vnser leip niht ein erein
leip ist, vnd vnser sterke niht der stain sterke ist, vnd wir halt
blöde sein vnd mit leibleicher krankhait nider genaigt sein
so pit ich dich, aller liebstev, daz dv dich weisleich vnd
beschaidenleich enziehest von etleicher vnbeschaiden vnd¹ vn⁵
mügleicher herbikait der abstinenci die dv hast angegangen,
als ich wol erkenne. Vnd ich pit dich in vnserm herren daz
dv lebende lobest vnsern herren² | vnd vnserm herren erbietet [Fol. 153 r.]
deinen beschaiden dienst ; vnd dein opfer sei allezeit gekochet
mit dem saltz der beschaidenheit. Nv³ mvg wol ze allen¹⁰
zeiten⁴ in vnserm herren, als ich mir selber wvnsche wol ze
mvgen, vnd enpfilhe mich vnd alle mein swester deinen
heiligen swestren.

DAZ IST DER VIRDE BRIEF.

Irre halben sel vnd der svnderleichen almarein der hertzen-
leichen lieb, der edeln kvnigin, der gemaheln des lambes⁵ des¹⁵
ewigen kvnges,⁶ frawen Agnesen, irr aller liebsten mvter vnd
svnderleicher tohter vnter den andern, enbevt Clara ain vn-
wirdige dienerin Cristi vnd ain vnnvtzev dirn seiner dirn die
da wonen | in dem closter sand Damians von Assis irn grvz, [Fol. 153 v.]
vnd wvnschet ir ze singen ain newes⁷ gesank mit den andern⁸ 20
aller heiligsten jvnkfrawen⁹ vor dem tron gotes vnd des
lammes¹⁰ vnd dem lemlein nach volgen, swar ez ge.¹¹ O mvter
vnd tohter, ain gemahel des kvnges aller der werlt, hab ich dir
als emzzikleich niht geschriben als dein sel vnd auch samt
die mein¹² begert vnd wünschet, da von scholt dv dich etwie²⁵

¹ Ber. omits "vnbeschaiden vnd".

² B3. and W. omit "daz dv lebende lobest vnsern herren".

³ Ibid. "ich beger daz du wol mvgest alle zeit".

⁴ Ber. omits "ze allen zeiten".

⁵ B3. and W., "des himelischen lempelins".

⁶ Ber., "der gemahel des kings der ewigen eren".

⁷ Ber. omits "newes". ⁸ B3. and W. omit "andern".

⁹ Ibid. "meiden" for "jvnkfrawen".

¹⁰ Ibid. "des himelischen lempelins".

¹¹ Ber., "wa es hin gat".

¹² B3. and W., "als dein vnd mein sel".

vil niht wundern, noch scholt kainigweise niht gelavben daz
 daz fewer der lieb gegen dir iht dez minner svzleich brinne in
 den | innedern deiner mvter. Daz ist ez daz mich da irret hat,
 [Fol. 154 r.] der | gebreste der boten vnd die offenbarn fraise vnterwegen.

5 Nv schreib ich deiner minne vnd mitfrewe mich mit dir vnd
 frewe mich in frevden, dv gemahel vnsers herren, wanne dv
 pist reht als die ander aller heiligst jvnkfrawe, Sand Agnes,
 wunderlich gemehelt dem vngemailigtem¹ leblein, daz da
 tregt die svnde der werlt vnd hast versmeht die eitelkait diser
 10 werlt. Sicherleich er ist selik, dem daz gegeben wirt daz er
 niezzen schol dise heilige gemahelschaft vnd anhaften dem
 von gantzem hertzen,² von des schön sich an vnderlaz³
 wundernt alle die selig⁴ samnvnge des himelreiches, des
 [Fol. 154 v.] begird begirige | machet, des contempliren wider bringet, des
 15 gütitkait erfülltet, des süzzikait machet vol, des gehvgvssse⁵
 levhtet svzleichen, von des gutem smacke werden die toten
 wider lebendig, des ersame angesihte machet selig alle die
 bvrger der obersten Iherusalem, wanne er ist ain schein der
 eren, ain glantz des ewigen lihtes vnd ain spiegel an mal.

20 Dv kvnigin, ain gemahel Jhesu Cristi, sihe an tegleiches
 disen spiegel vnd erluge⁶ dein antlütze emzzikleich dar inne,
 daz dv dich ellevsamt also inwendig zirest vnd geklaidet seist
 vnd vmbgeben⁷ mit der mankvltikait alle tvgent vnd daz
 [Fol. 155 r.] dv also⁸ in seiner | angesihte gezieret seist mit den blvmen vnd
 25 mit den klaidern aller tugent,⁹ als wol gezimt der tohter vnd
 gemaheln des obersten kvnges. In dem spiegel wider scheinet
 die selig armvt, die heilig¹⁰ diemvtikait vnd die vnsegliche
 minne, als dv wol durch vnd durch den gantzen spigel
 schaven maht.

30 O wunderleichev diemvtikait, O erschröckenleichev armvt,
 der kvnik der engel vnd der herre himelreiches vnd ertreiches
 wart gelegt in ain krippen! An der mittel des spiegels merke

¹ Ber., "vnvermaltigen". ² Ber. omits "von gantzem hertzen".

³ Ber. omits "an vnderlaz". ⁴ Ber. omits "die selig". ⁵ Ber., "gedechnus".

⁶ Ber., "ersich" instead of "erluge": "emzzikleich" instead of "teglich".

⁷ Ber. omits "vnd vmbgeben". ⁸ Ber. omits "vnd daz dv also".

⁹ Ber. omits "gezieret . . . tugent". ¹⁰ MS. "armvt" deleted.

sein diemvtikait vnd sein selige armvt vnd vnzelleich vil arbait
 vnd peinleicht die er geliden hat vmb die erlösunge mensch-
 leiches geſlehtes.¹ Aber an dem ende des spigels schawe die [Fol. 155 v.]
 vnsegleichen minne, mit der er wolt leiden an dem stammen²
 des crevces vnd dar an wolt sterben mit dem aller lester-5
 leichsten tode vnter allen töden. Dar vmb do der selbe spigel
 gesetzet waz an daz heilig crevtz, da manet er die da fvr
 gingen ze merken disev dink vnd sprach "O we,³ ir alle die
 da gent durch den wek,⁴ merket vnd seht ob kain smertz
 sei als mein smertze". So schylle wir im der da schreiet vnd ¹⁰
 rvfet antwürten mit ainer stimme vnd mit ainem gaiste:⁵
 "Ich wil [dein]⁶ gedenken mit meiner gehvgnsse vnd mein
 sel wirt swelken in mir". Mit der inbrvnstikait diser minne |
 scholt dv emzzikleich krefticleich⁷ enzvndet werden, O kvni-[Fol. 156 r.]
 gin des himelischen kvnges! Dar vber so schawe sein ¹⁵
 vnsprechenleich wirtschefte vnd reichtvm vnd ewig ere, vnd
 rvfe vnd sevfzig⁸ von grozzer begirde vnd minne⁹ "Zevhe
 mich nach dir, himelischer gemahel, in dem guten smacke
 deiner salben. Ich wil lavffen, noch wil niht abnemen¹⁰ pis
 daz dv mich eingefürest in dein weincelle, vntz daz dein ²⁰
 linkev hant sei vnter meinem haubt vnd dein rechtev hant
 mich selikleich vmbvahe vnd dv mich küssest mit dem aller
 selisten kvsse deines mvndes." Swenne dv gesetzet seist in
 ditz contempliren, so gedenke¹¹ deiner | armen mvter, vnd [Fol. 156 v.]
 wizze daz ich dein selige gehvgnsse vnverschaidenleich gesch-²⁵
 riben han an die taveln meines hertzen vnd han dich lieber
 vor allen menschen! Waz schol ich vil sagen? In deiner lieb
 schol sweigen die zvngē des leibes vnd schol reden die zvngē
 des gaistes.¹² O dv gesegentev tohter, wann die lieb die ich
 zv dir han, die mag die zvngē des leibes¹³ kainigweise niht ³⁰

¹ Ber., "vmm vnser erlösung".

² Ber. omits "stammen des".

³ Ber. omits "we".

⁴ Ber. omits "durch den wek".

⁵ B3. and W. add "vnd schullen sprechen".

⁶ Supplied from Ber., B3. and W.

⁷ Ber. omits "kreftichleich".

⁸ Ber. omits "sevfzig".

⁹ B3. and W. add "vnd sprich".

¹⁰ Ber., "ruen".

¹¹ B3. and W. add "mein".

¹² W., "die zunge der engel".

¹³ B3., "kein leiplichev zvngē"; W., "deyn leiplich zwng".

avzgelegen. Ich sprich, ich han dir ditz kavm halbes geschriben, ich pit dich daz dv ez gütleich vnd andehtkleich enpfahest vnd zv dem minsten dar inne merkest die mvterleichen¹ begirde da mit ich alle tage bekvmert pin mit in [Fol. 157 r.] hitzikait der minne vmb dich vnd vmb dein töhter, den enpfilhe mich vnd mein töhter fleizzik in vnserm herren Cristo. Die selben, mein töhter vnd ze aller vorderst die aller weisest jvnkfrawe Agnes, mein swester, enpfelhent sich dir vnd deinen töhtern als vil si mvgen in vnserm herren. Nv pis gesegent vnd mvg wol, aller libstev töhter, mit deinen töhtern pis zv dem tron der eren des grozzen gotes, vnd pit fvr vns. Vnser aller liebst brvder, bruder Amatum,² der got vnd den leüten liep ist, vnd bruder Bonamgraciam,³ die dir bringent dise gegenwartig schrift, die enpfilhe ich deiner minne als vil ich mag an disen gegen-

[Fol. 157 v.] wertigen | briefen.

[DAZ IST DER LETST SEGEN]

In dem namen des vaters vnd des svns vnd des heiligen gaistes. Amen. Vnser herre gesegen dich vnd behüt dich vnd zaig dir sein antlütze vnd erbarm sich vber dich. Er 20 kere sein antlutze zv dir vnd geb dir⁴ vride, mein⁵ swester vnd mein tohter, Agnes.⁶

Ich Clara, ain dirn vnsers herren Cristi,⁷ ain pflantz vnsers aller selisten vaters Sand Franciscen, dein swester vnd dein mvter vnd der andern armen⁸ swester, doch ain vnwir-25 digev, ich pit vnsern herren Jhesum Cristum durch sein parmerherzikait vnd durch die pet seiner aller heiligsten myter Marien⁹ vnd des heiligen fvrestengels sand Michels vnd aller [Fol. 158 r.] gotes heiligen, vnsers | seligen vaters Sand Franciscen vnd

¹ Ber. adds "trw vnd".

² See note XXIX., p. 174.

³ Ber. reads "Bonagrum" which is deleted and then followed by "Bona-graciam".

⁴ B3. and W. add "seinen".

⁵ Ibid. add "libev".

⁶ B3. adds in red "Daz ist der letst segen vnd der v briefe"; W. adds in red "Hiv hebet sich an der letzte segenn".

⁷ B3. omits "Cristi".

⁸ B3. adds "frawen vnd".

⁹ B3. reads first "Maria" altered to "Marien"; W. reads "Maria".

aller seiner heiligen vnd heiligine,¹ daz der himelische vater
dir gebe vnd bestetig disen seinen aller heiligsten segen in
dem himel vnd an der erden,² avf erden dich meren in gnaden
vnd in seinen tugenden vnter seinen knechten vnd seinen
dirnen³ in der streitenden cristenhait, in dem himel dich 5
erhöhen vnd eren in der signvftenden cristenhait⁴ oder samn-
vnge vnter seinen heiligen. Ich gesegen dich pei meinem
leben⁵ vnd nach meinem tode als vil ich mag vnd mer denn
ich mag mit allen den segenne mit den der vater der parn-
hertzikait sein svn vnd sein tohter hat gesegent vnd noch 10
wirt gesegenne | in dem himel vnd auf ertreich vnd mit den ain [Fol. 158 v.
gaistleich vater vnd muter ir gaistleich svn vnd töhter gese-
gent hat vnd noch gesegenne wirt. Amen. Ich pin ze aller
zeit ain minnerin deiner sel vnd aller deiner swester. Ich pit
dich daz dv fleizzik seist ze behalten dev dink die dv vnserm 15
herren gelobt hast. Vnser herre sei mit dir ze allen zeiten,
vnd wölle got daz dv alle zeit seist in im.. Amen.

¹ B3. and W. omit "vnd . . . heiligine".

² *Ibid.* "auf ertreich".

³ *Ibid.* "seinen dinern vnd dinerin".

⁴ *Ibid.* omit "signvftenden cristenhait oder".

⁵ *Ibid.* "lebendigen leib." instead of "leben".

APPENDIX I.

BIBLIOGRAPHY.

The following list does not profess to be a complete Bibliography, but merely to indicate the principal works bearing upon Blessed Agnes of Bohemia and the Order of Saint Clare.

- Acta Sanctorum. Martii. Tom I., pp. 502-32. Paris. 1865.
Acta Sanctorum Ungariae. Tyrnaviae, I., 1743; II., 1744.
Arturus a Monasterio. Martyrologium Franciscanum. Paris. 1653.
Balfour, Mrs. Charlotte. Life and Legend of the Lady Saint Clare. London. 1910.
Baudrillant. Dictionnaire d'Histoire et de Geographie Ecclesiastiques, fasc. IV. 1911 [under Agnès de Bohême].
Chronica Nic. Glassberger. Analecta Franciscana, tom. II. Quarracchi. 1887.
Chronica XXIV. Generalium. Analecta Franciscana, tom. III. Quarracchi. 1897.
Cuthbert, Father, O.S.F.C. Life of Saint Francis of Assisi, chap. IV. London. 1912.
Dudik, Dr. B. J. P. Ceroni's Handschriften-Sammlung. Brünn. 1850.
Emler, Prof. J. Fontes Rerum Bohemicarum, vol. 5. (Ac. Prague Nadáni Palackeho.)
Gilliat-Smith, Ernest. Saint Clare of Assisi: Her Life and Legislation, part II., chaps. I.-III. London. 1914.
Glaubrecht, Dr. Julius. Die Selige Königstochter Agnes von Böhmen. Regensburg. 1874.
Greiderer, Vigilius. Germania Franciscana, I. Oeniponte. 1777.
Heimbucher, Max. Die Orden und Kongregationen der katholischen Kirche, vol. 2, pp. 475-89. Paderborn. 1902.
Hueber, Fort. Menologium . . . Sanctorum . . . ex triplice Ordine . . . S. Francisci. Munich. 1698.

- Jentsch, Joh. Nep.* Die selige Agnes von Böhmen (Kathol. Pressverein). Prag. 1872.
- Jørgensen, Joh.* Saint Francis of Assisi, chap. v. London. 1912.
- Leitschuh, Friedrich.* Katalog der HSS. der königlichen Bibliothek zu Bamberg, vol. I., part II. Bamberg. 1897.
- Lemmens, Fr.* Die Anfänge des Klarissenordens. Römische Quartalschrift, tom. XVI., p. 97 ff.
- Lempé, E.* Die Anfänge des Klarissenordens. Zeit. für Kirchengeschichte, tom. XXIII., pp. 626-29.
- Leon, Father.* Lives of the Saints and Blessed of the Three Orders of Saint Francis, vol. I., pp. 339-48. Taunton. 1885.
- Oliger, Père Livarius.* De Origine Regularum Ordinis Sanctae Clarae. Archivum Franciscanum Historicum, tom. V., fasc. II. and III. Quaracchi. 1912.
- Pontanus, Barth.* Compendium vitae b. Agnetis de Bohemia. Contained in Acta Sanctorum, March i., p. 508.
- Pontanus, Bartholdus a Brautenberg.* Hymnorum sanctorum de . . . s. patronis regni Bohemiae. Prag. 1602.
- Rejzek, Ant.* Blahoslavená Anežka Česká. 1894.
- Robinson, Fr. Paschal.* The Rule of Saint Clare and its Observance in the Light of Early Documents. Philadelphia. 1912.
- Robinson, Fr. Paschal.* "The Writings of Saint Clare." Archivum Franciscanum Historicum, tom. III., pp. 435-40.
- Sbaralea, J. H.* Bullarium Franciscanum. 1759.
- Lebensgeschichte der seligen Agnes, Tochter Königs Przemisl Ottocars I. *Schiffner*, Landespatronen II., pp. 177-200.
- Seraphicae Legislationis Textus Originales. Quaracchi. 1897.
- Sláma, A.* Rozbor legendy o blahoslavené Anežce. 1898-99.
- Ussermann, Emil.* Episcopatus Bambergensis. 1802.
- Wauer, E.* Entstehung und Ausbreitung des Klarissenordens. Leipzig. 1906.
- Zibrt, Dr. Čeněk.* Bibliografie České Historie, vol. 2. Prag. 1902. [This Bibliography contains, pp. 999, 1000, a list of the most important works relating to Blessed Agnes and to her convent in Prag.]

APPENDIX II.

NOTES.

- I. The numbering and the headings of the chapters have gone wrong in the Introduction and also in the body of the text of Ber. It has been corrected as far as possible by comparison with B₁. and B₂. The source of the trouble is that the first scribe who wrote the whole of the text of Ber., including the Introduction, but not the chapter headings, has given in the Introduction a wrong description of chapter viii., has omitted chapter ix., has run chapters xi. and xii. into one, and has numbered the last chapter xii. instead of xiii. Possibly this is due to the marked Franciscan regard for the number xii. The second scribe had no difficulty in filling in the right headings in the spaces left in the text up to and including chapter vii. : she also inserted the heading for chapter xi. ; at that point she ceased to insert the headings, probably confused by the Introduction. The third scribe then attempted to complete the headings and made several mistakes. She numbered as ix. the chapter which should be viii. ; she then inserted a chapter heading numbered x., where no space had been left for any heading. She put in an appropriate heading on page 107, but failed to number it ix., and an appropriate heading on page 111, but not numbered x. The right heading for chapter xii. has been omitted altogether, and instead the third scribe has inserted a heading which is really that of chapter xiii., and which has accordingly been transferred to its right position on page 127. The respective handiwork of the three scribes can be determined by a detailed comparison of the formation of some of the letters.
- II. *Saint Hedwig.* Described in Boll. I. as “*religiosissima princeps Polonorum Hedwigis*”. She was the wife of Henry VI., Duke of Silesia, sister-in-law of Andreas II., King of Hungary, and aunt of Saint Elizabeth. She died on 15th October, 1243, in the convent of Trebnitz in Silesia, a house of the Cistercian Order, and was canonised by Clement IV. in 1266: 17th October was assigned for her cult by Innocent XI. B₁. says

that Agnes was taught by the daughter of Saint Hedwig (*ex ore filie sancte Hegwidis*): this would be Gertrude, who was abbess of the convent at Trebnitz. For full bibliography relating to Saint Hedwig, see Zíbrt, *Bibliografie České Historie* (Prag. 1902), vol. II.

- III. *Doxan*, a convent of the Premonstratensian Order. It will be seen that Ber. omits the name.
- IV. Ber. here gives information which is materially different from that in Br. or any of the allied versions. It states that shortly after she entered on her fourteenth year she was brought back to her home and that the prince to whom she was betrothed died. Br. merely states that the marriage was deferred. The son of the Emperor, to whom Agnes was betrothed, was apparently Henry. According to Palacky, the Bohemian historian (*Dějiny Narodu Českého*, vol. II., part I. Prag. 1877), "at the beginning of the year 1213 the Emperor Frederick II. and Ottokar I. met in Frankfurt and there entered into an alliance, upon which occasion it appears that a betrothal of the children of the two kings took place, viz. of him who was afterwards Henry King of the Romans and the Bohemian Agnes; which betrothal was broken off in 1225". Agnes was committed to the charge of Leopold, Duke of Austria. In 1225 Leopold sought a dispensation from Honorius III. to break off the betrothal between Henry and Agnes, and instead to marry his own daughter Margaret to Henry. He succeeded, went to Naples to Frederick II., and in July, 1225, Frederick broke off the betrothal of his son to Agnes. The marriage of Margaret and Henry took place in December, 1225. This explanation of the postponement and ultimate abandonment of the betrothal is not inconsistent with the statement of Br. and the Bollandist lives: but it is inconsistent with the statement of Ber. that the prince died, to whom Agnes was betrothed. If Palacky's story is correct, it goes far to explain Agnes' violent objection to the Emperor Frederick's suit.
- V. "*Regis Anglorum.*" This is Henry III. of England.
- VI. "*Capellam domus regie [uel] ad ecclesiam kathedralem.*" The Royal Castle here mentioned is on the Hradchin, overlooking the city. The present castle is built on the site of an older building, which was destroyed by fire in 1303. The Cathedral, dedicated to Saint Vitus, is on a site adjoining the Royal Castle; the present building dates back to 1344, but it was

preceded by an earlier building dating back to the tenth century. This would be the Cathedral referred to in the text.

VII. "*Uocavit fratres minores.*" Several of the Bohemian Chronicles, e.g. the Letopisy České, the Neplachova Chronicle, the Marignola Chronicle, etc., agree in stating that it was in 1232 that the Friars Minor were first brought to Prag, probably through the influence of Blessed Agnes.

VIII. "*Cruciferos cum rubea cruce & stella.*" The Crucigerous Knights are an Order of Hospitallers and were brought to Bohemia by Blessed Agnes. Their Church and Monastery are still to be seen in Prag in the position stated in the text, viz., at the foot of the bridge. The Order was confirmed by Gregory IX. in 1238, as stated in the following rubricated inscription in the Breviary still preserved in their Monastery and described on page 21:—

“*Anno incarnationis dominice Millesimo CCXXXVIII° per sanctissimum patrem Gregorium papam nonum confirmatus est ordo fratrum Cruciferorum cum stella de regula sancti Augustini quem fundavit adhuc in seculo existens Christianissima virgo Agnes regali genita ex progenie, etc.*”

IX. “*De Terdento.*” It will be noticed that Ber. is silent as to the place whence the first sisters were brought to Prag. Boll. II. says that they came “*ex Italia*”. Some writers have stated that the first sisters were sent to Prag from the mother-house of San Damiano. The house referred to as “*De Terdento*” is probably the *Monasterium Sancti Michaelis*, which, according to Olinger, was in 1228 the only House of Clarisses outside Italy contained in the most ancient list of such houses given in the circular letters of Cardinal Raynaldo (18th August, 1228).

X. “*Prelacionem sui ordinis declinavit.*” This is scarcely accurate, for the Papal Bulls show that Agnes was Abbess of the Convent at Prag at any rate from 1234 till 1238.

XI. “*Johannes Gayetanus.*” A Cardinal Legate who became Pope in 1277 with the title of Nicholas III. It will be observed that he is described as being Protector not only of the Order of Friars Minor, but also of the Clarisses. According to Gonzaga he was the fourth Cardinal-Protector of the Order. His Protectorate, according to Nicholas Glassberger, lasted from 1263-77. The date of this incident is given by Br. as “tempore concilii Lugdunensis sub decimo Gregorio celebrati”. The

Council of Lyons, which was the Fourteenth General Council, met from 7th May to 17th July, 1274, under the Pontificate of Gregory X. Accordingly the incident here recorded may be assigned to the year 1274.

XII. "*Der heilig sant Laurencius.*" His festival is on 10th August. The allusion here, which is confined to Ber., is somewhat obscure. In the Fourth Lesson for Matins on 10th August in the "*Sermo Sancti Leonis Papae*" we find:—

Postulat sibi ab immaculato Sacrarii Praesule opes ecclesiasticas, quibus avidissimus inhiabat, inferri, cui Levita castissimus, ubi eas repositas haberet, ostendens numerosissimos sanctorum pauperum obtulit greges".

XIII. "*Danieli . . . prandium ab Abacuc est allatum.*" This reference to Habbakuk bringing food to Daniel in the den of lions is derived from the Apocryphal writing known as "Bel and the Dragon".

XIV. "*Quadragesima sancti Martini.*" Saint Martin's Fast lasted from 11th November, Saint Martin's Day, to Christmas.

XV. "*Qui Lazarum resuscitasti.*" This is the response following the second Lesson in the first Nocturn of the Office of the Dead.

XVI. "*Prouinciali ministro . . . reserauit.*" Boll. II. gives the date of this incident as 1269, but omits any reference to the Provincial. The reference to the Provincial is interesting, as suggesting that the Clarisses were under the jurisdiction of the Provincials of the Friars Minor at that time.

XVII. "*Domine sorori Elyzabeth imperatrici.*" Boll. I. and II. do not mention Elizabeth in their account of this miracle. It is not very clear which Elizabeth is meant. It is probably the same Elizabeth as the one concerning whom B.I. records two miracles on pages 126-30, under the name "*Domina Elyzabeth, regina Bohemie, censors illustris domini Johannis regis,*" who instituted the petition for the canonisation of Blessed Agnes.

XVIII. "*Cum enim filius fratris sui,*" etc. The reference in this paragraph is to the defeat of Ottokar II., brother's son of Blessed Agnes, by Rudolph, Count of Hapsburg, King of the Romans, at Durnkrut on the Marchfeld in 1272, when Ottokar was slain. The passage illustrates the inferior historical value of the Bollandist lives. Boll. I. states that it was the father of Blessed Agnes, Ottokar I., who was slain. It will be noted

that Ber. states that Blessed Agnes warned Ottokar not to go to war and that he refused, facts not mentioned by B1. or the other German versions.

XIX. “*Scolastica de Sternberch.*” The name “Sternberch” or “Sternberg” occurs frequently in Bohemian chronicles about this time. Thus in the “*Anonymi Chronicon Bohemicum,*” printed in Mencken’s *Scriptores Rerum Germaniae*, vol. III., p. 1718, referring to an invasion of Prag by Tartars in 1254, we read of “*quidam Nobilis de Sternberg, pro tunc capitaneus civitatis eiusdem, de civitate progrediens impetum fecit in eos viriliter.*”

XX. “*Utpote licenciam ab apostolica sede habentem.*” Special licence from the Pope was necessary to enable any person, not a regular inmate of the convent, to be admitted to one of the convents of Clarisses. Even the Friars Minor, who at first were allowed to visit the convents, were by the Bull of “*Quo elongati*” of 1230 forbidden to do so without a special licence from the Pope. Thus the Bull of Gregory IX., “*Cum omnis vera Religio,*” says:—

“*Nulla unquam Abbatissa, vel eius sorores aliquam Personam religiosam seu secularem, ac cuiuslibet dignitatis in Monasterium intrare permittant, nec omnino hoc alicui liceat, nisi cum atque de quibus concessum a Summo Pontifice fuerit*” (Sbar. I., 265).

XXI. “*Frater Bonagracia, generalis minister.*” Tenth General of the Order of Friars Minor, 1279-1283. The full account of his career is in Chron. XXIV., Gen., in Anal. Franc., tom. III., pp. 367-82. From this it appears that Bonagracia was in Germany in 1282, for he held a chapter at Strassburg in the same year. At that chapter he directed Brother Philip, Minister of Tuscany, to collect evidence as to the day and hour when the stigmatisation of Saint Francis took place. Boll. I. omits his name altogether: Boll. II. gives his name, but does not identify him as the General.

XXII. “*Judica me Deus.*” This is Psalm xlivi., which is said in the Priest’s Preparation before the Mass. It forms the Introit to the High Mass on Passion Sunday and on Tuesday in Holy Week, and is sung by the choir. It is somewhat curious that Ber. should identify the Sunday in question in this way, while B1. speaks of it as “*dominica de passione*”.

XXIII. “*Adueniente autem anniuersario uirginis Cristi.*” Ber.,

“*da ir tag kam*”. These references point to an early observance of the day of Blessed Agnes’s death, which would naturally be the beginning of the cult leading up to the petition for her canonisation.

XXIV. “*Linko de Duba*.” Br. gives the name quite clearly as “*Linco*,” but Boll. I. and II. both give it as “*Hinco*”. The name, “*Hynco de Duba*,” occurs under the date 14th August, 1300, as a witness in a contract of sale in Erben’s *Regesta Bohemiae et Moraviae*, pars I., p. 801 (Prag. 1855). Hinko de Duba is given in a list of Burgraves of the Kingdom of Bohemia under date 1324 by Hammerschmid in his *Prodromus Glorioe Pragenae*, cap. xxiii., p. 713. Possibly “*Hynco de Duba*” is one of the witnesses from personal experience, from whom the anonymous writer claims to have derived his evidence.

XXV. “*Gracias . . . post prandium*.” The full form for grace after meals will be found in the *Benedictio Mensae* in the Breviary.

XXVI. An interesting confirmation of the historical character of the persons here mentioned, viz., Habhard de Zyrotin and Scolastica de Sternberk, is afforded by a Bull of Nicholas IV., registered by Potthast as No. 23362, under date 21st August, 1290, with the following description:—

“[Johannem] episcopum Pragensem dispensare iubet cum Hebardo de Sirotin et Scolastica nata quondam Sdezlai de Sternenberch, ut in matrimonio contracto, consanguinitate non obstante, remanere possint.”

XXVII. “*In exaltacione sancte crucis*,” i.e. 14th September, the feast upon which Saint Francis received the Stigmata on Mount Alverna.

XXVIII. “*Bruder Helye des Generals*.” This is a reference to Brother Elias of Cortona, who was General of the Order until his deposition in 1239. It is noteworthy that the Latin version of the Letters describes Elias as “Minister-General of the whole Order” (*totius ordinis*), but none of the German versions add anything after “Generals”.

XXIX. “*Bruder Amatum . . . vnd bruder Bonagraciam*.” These brothers have not been identified. Bonagracia must not be identified with the Minister-General of that name, for of him it is said that he had never been in Bohemia before the time when he arrived for the funeral of Blessed Agnes.

APPENDIX III.

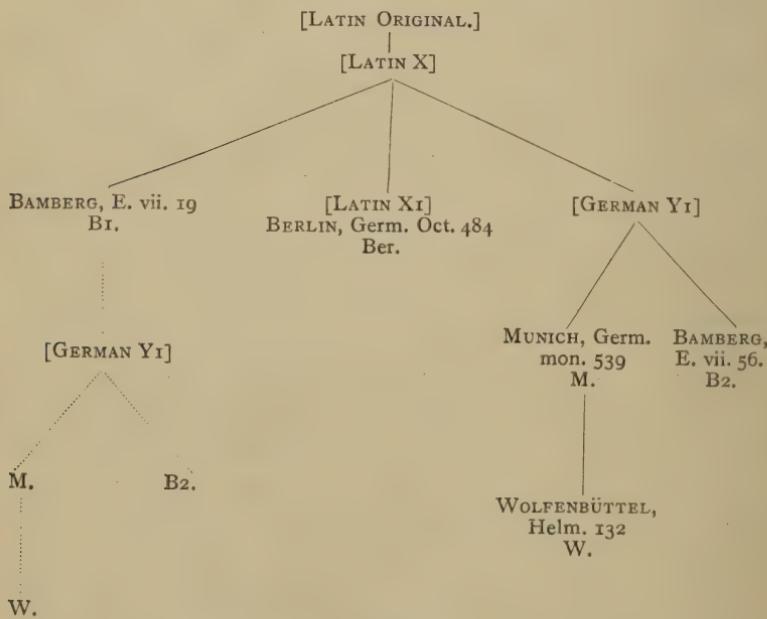
The following letter addressed by Wenceslas IV., King of Bohemia, to Pope Gregory IX., in 1237, is of special interest as it shows that he was writing in support of one of the two applications made in 1238 by Blessed Agnes to the Holy See. It is difficult to decide whether it relates to her application for the Convent at Prag to be allowed to renounce possessions, or to her application to be allowed to follow the modified form of the Rule of San Damiano :—

Wenceslaus IV. Boemorum rex Gregorio IX. papae gratias refert
“pro eo quod vos carissimae filiae vestrae ac praedilectae sorori meae
d. Agneti, de ordine pauperum dominarum, nunquam desinitis
affectum benevolum impertiri. Nam ista hoc testatur, quod nullas
preces vestrae sanctitati se unquam meminit porexisse, quarum mox
optabilem effectum a paternitate vestra non fuerit consecuta. Pro-
inde spondeo et promitto, quod exhoc vobis et sanctae Romanae
ecclesiae semper promptior et paratior ex animo volo esse in omni
necessitate seu opportunitate publica et privata : praesertim si [preces]
praedictae specialis filiae vestrae ac dilectissimae sororis meae ger-
maniae, quas ipsa vobis porrigere impreäsentiarum decrevit intra
sacrarium exauditionis vestrae solita benignitate duxeritis admitten-
das, hoc certum et per omnia ratum habentes, quia per hoc, quod
satisfacitis votis eius—me—cum omni virtute mea sub vestram omni
respectu redigitis potestatem ; nec mirum, quoniam eam, ut verum
fatear, sicut conjugem et liberos et universa bona diligo, cunctisque
mortalibus präfero in affectu. Datum Pragae anno ab inc. dom.
MCCXXXVII, regni nostro anno IX.”

The letter is printed by Erben in the *Regesta Bohemiae et Moraviae*, pars i., Prag, 1855, p. 429.

APPENDIX IV.

While the argument contained in pages 23-30 and the quotations given prove that at all events M., W. and B₂, form a group possessing characteristics of omission and addition which differentiate it from the group to which B₁. and Ber. belong, yet it must be admitted that it is doubtful whether it is necessary to hypothecate for M., W. and B₂. a Latin source Y different from the Latin original of B₁. and Ber. It is not impossible that Y₁., the common German source of M., W. and B₂., may itself be merely a derivative from B₁.; or alternatively a derivative from X. Such an explanation would account for all the ‘phenomena’ of the M., W. and B₂. group. The diagrammatic representation of the MSS. containing the Legend would on that hypothesis be shown as below: the alternative derivation of M., W. and B₂. from B₁. is indicated by dotted lines.



Princeton Theological Seminary-Speer Library



1 1012 01036 0222